

Pamph
H/n
M

Madan Mohan Sethi
"The Arya Samaj"

Office of the Arya Samaj

Bulandshahr (U.P.) India,

January 1910

SIR,

It is not unknown to you what philanthropic work the Arya Samaj is doing in Northern India. Of late there have been certain efforts by its enemies to malign the Samaj and to injure it by imputing political motives to its work.

The pamphlet, a copy of which I beg herewith to present to you, gives the true position of the Arya Samaj.

I request the favour of your kindly taking early opportunity to publish a review of the same in your valuable paper and take such other steps as you may be pleased to consider favourable to the Samajic cause.

May I also request you to favour me with a copy of the issue containing the said review. If need be, I am willing to pay for such a copy.

I have the honor to be,

SIR,

Your most obedient Servant,

Saunmi Lal Gupta
Secretary Arya Samaj

Bulandshahr,

U. P. of India.

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Office of the Press Secretary
Washington (D.C.)

January 1910

It is not unknown to you what publication
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The committee a copy of which I have
with the present is your gives the true position
of the Press Secretary.
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able to the standing cause.
May I also request you to favour me with
a copy of the issue containing the said review. If
read to I am willing to pay for such a copy.

I have the honor to be,
Sir,
Your most obedient servant,

Secretary of the Press
Washington
U. S. of India.

Respectfully,
Secretary of the Press

Pamph
Hln
M

Madan Mohan Seth
The Arya Samaj

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THE
ARYA SAMAJ, A POLITICAL BODY.

BEING

AN OPEN LETTER

TO

Viscount Morley of Blackburn, His Majesty's
Secretary of State for India.

BY

*Mr. Madan Mohan Seth M.A.L.L.B. Vakil High Court
(Reprinted from the Vedic Magazine)*

WITH

APPENDICES

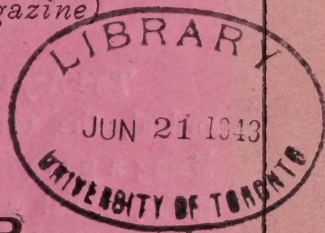
AND

A FOREWORD

BY

MAHATMA MUNSHI RAM

Principal Gurukula Mahavidyalaya Hardwar



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Whatever original energy may be supposed either in force or regulation, the operation of both is in truth merely instrumental. Nations are governed by the same methods, and on the same principles by which an individual without authority is often able to govern those who are his equals or superiors, by a knowledge of their temper, and by a judicious management of it.....The laws reach a little way. Constitute Government how you please, infinitely the greater part of it must depend on the exercise of powers, which are left at large to the prudence and uprightness of ministers of state. Even all the use and protency of the laws depends upon them. Without them your commonwealth is no better than a scheme upon paper, and not a living, active, effective constitution.

JOHN MORLEY.

The Arya Samaj is bound to become in time "the ordeal, the test and the standard" of British statesmen. Being a powerful movement making for the ultimate religious, social and therefore also political emancipation of the nations under its sway it is bound to bring into play the low animosities and attenuated jealousies of bureaucrats with vested interests. But the question of vital importance is: Will it not also bring into play the generous foresight, the innate love for fair play, and the inborn passionate fondness for orderly development and peaceful progress, which have always, distinguished the best statesmen of England? Will the policy of the British Government towards the Arya Samaj be pronounced by the historian of the future a manumetal piece of egregious folly or a monumental piece of transcendental wisdom and solid statemanship? We pause for a reply.

FOREWORD.

The fiat went forth that the Arya Samaj was to be branded as a seditious revolutionary movement. The cry was taken up by the Christian Missionary and the Hindu and Mohammadan Orthodoxy, by the rulers of Provinces on their Olympean heights and the over-worked Subordinate Civilians in the plains below, by the Hindustani penny-a-liner sycophants and the *Gorashahi* mischief-monger in the Anglo-Indian Press. During the dark days following the deportation of Lala Lajpat Rae there was no possible crime which was not fastened upon the devoted heads of the Arya Samajists. All the pent up cowardly passions of the Hindu, Mahommedan, Tat-Khalsa and even of Christian bigotry were let loose to revenge the supposed injuries which these sects were considered to have received at the hands of the Arya Samaj.

Sober far-seeing Indian patriotism was for a time compelled to give place to a new clamorous Nationalism which, like the republicanism of the Pre-Revolutionary France, did not "spring from a genuine knowledge of the miserable condition of the people." The stumping ignorant orators of those days, who melted away like mist after the deportation of Ajeet Singh, did not feel any genuine sympathy for the teeming millions of India. Vanity and ambition alone had made them take up the cry of "absolute swaraj," and when the satisfaction of vanity and ambition became doubtful and hard stern repression stared them in the face, they changed front at once and turned into cringing lying detectives. It was then that all of them took counsel and thought of a common sacrifice to appease the injured goddess of Justice and Persecution. The sleeping British lion was roused and his hunger could

not be appeased without an offering of blood. The sins of the nation were to be wiped out in blood. It was the Arya Samaj which was made the scape-goat in whose blood were to be wiped off the sins of the nation.

The Anglo-Indian community was scared. The Government officials lost their balance of mind for a time and issued notifications unworthy of an enlightened government. Old notifications against Government officials joining political movements were ransacked and their meanings twisted to suit the sweet will of the bureaucracy. If we believe *Subedar Subram*, a witness for prosecution in Daulat Ram's case, we cannot but come to the conclusion that even the courage of a level-headed brave commander of men like Lord Kitchner quailed and he was made to prohibit even the shadow of an Arya Samajists darkening the sacred precincts of British cantonments. Thus does the poor Subedar bewail his sad lot in disobeying the orders of his superiors—"The accused never came in our *Paltan* before that. We came to know that very day. I do not know who called him.....Accused delivered no lecture. About a maund and a half of 'atta' was collected. On enquiry accused said that he was Brahman and not an Arya, that he taught orphans and took *atta* for them. *Last year we received an order that no Arya Samajist should be allowed to come in the Paltan*, nor should any soldier go to the Samaj; therefore I asked accused whether he belonged to the Arya Samaj. *It is prohibited in the army for soldiers to attend Arya Samaj meetings.....*The matter was reported to the Commanding officer on the 24th August 1908. For this my pay was reduced by Rs. 20 P. M. and the Jemadar's pay was reduced by Rs. 10 This reduction in pay was made on account of not reporting at once" (The Italics are mine) No comment is needed on the above. Couple with this the case of the Multan cantonment Arya Samaj (vide appendix D.) and the conviction, though sad, is irresistible that the Military Department of Govern-

ment of India is determined to put down the Vedic Church with a mailed hand. But is the case different with the Civil Government of India? Have the Government officials changed their policy a whit since the engines of repression and persecution were set in motion in May 1907? Let the recent case of Indrajit (vide appendix C.) answer.

Such being still the condition of affairs it was but natural that the servants of the Vedic Dharma should try to convince the Government of the harmlessness of their mission and to induce the Government officials, if possible, of the futility of their attempts to crush the Vedic Church. Several writers came forward in defence of their beloved church, but none succeeded in putting the whole case of the Arya Samaj so lucidly and succinctly before the British Government as Mr. Madan Mohan M.A. has done. His open letters to Lord Morley present in strong yet respectful language the real case for the Arya Samajists, and if any misunderstanding is still allowed to remain and consequently the future History of Religion in India is tarnished by unnecessary harshness, the Arya Samaj will, with a safe conscience, be able to lay its hand on its heart and say that it did not neglect its duty.

And now a few words to the responsible heads of British Government in India before I offer my last advice to my brethren of the Arya Samaj. It is true that the last word has not been said upon the subject, but there is no doubt that, for me at least, the last word on the subject has been addressed to the British Government.

Let the Government think for a moment of its awful responsibility as regards the pledge of religious neutrality given by the good Queen Victoria of gracious memory. And what induced the good Queen to take even those, who had stained their hands with the blood of innocent women and children, under her special protection, but the

advice of an Englishman—the noblest of his race—who with the true instincts of a farseeing statesman laid his finger on the plague spot which alone could weaken the authority of the Government of India.

Writing on 11th December 1857 to Lord Granville, the then Governor-General of India Lord Canning says:—

“I do see my way to the avoidance of some dangers, which, if not avoided in time, will make India ungovernable by England. I should like to go back to the chapter again; to show you how impossible it is that for generations to come, Englishmen should be more than a handful in this vast country, and how powerless for good they will be (to say nothing of the risks and other draw-backs of the position) if they, and still more, if their rulers, take up as their means of defence the *mistrusting, branding and proscribing of whole classes*. We shall do what no Government has ever done in any country (so far as I know) without repenting it. We shall do what in our weakest day we have never before done in India. Pray, pray, arrest the evil, if tendencies in England are still in that direction.” (The italics are again mine.)

What a ring of sincerity and true manliness is there in the above quoted passage! And has not the august sovereign, who rules the British Empire at the present moment, re-iterated the pledge thus given by his beloved mother? But what avails the assurance given to our sovereign by his lieutenants in India—and accepted by him as gospel truth—that *no man among his subject had been favoured, molested or disquieted by reason of his religious beliefs* when hard, stern facts thus stare us in the face. Then why should we not appeal direct to Edward the Peace Maker—the loving father of his people. This is the thought which naturally arises in every Aryan heart. This is the question which has been so frequently put to me by my

brothren of the Arya Samaj. Alas! they know not that Edward, the Peace-Maker of Europe, is powerless to help his own subjects. What a rude awakening for an oriental mind! But it is a fact.

Is there, then, no ray of hope for the unfortunate victims of prejudice and bigotry? There is no condition, howsoever wretched, in this world which is devoid of hope. If the courageous Peer, now at the helm of the Indian Government, were to rise to the gravity of the occasion, he can yet earn the gratitude of a hundred thousand men of sincere religious convictions. He can not only prove a real Pillar of State but can also turn thousands of sullen disparing souls into the most devoted loyal wellwishers of the British Empire. Let him induce the Commander-in-chief of India to recall that fiat which has deprived hundreds of Arya Samajists in the British army of the sweet consolations of religion, and let him promulgate an ordinance of grace telling the Civil Servants of the Crown to treat the Arya Samajists like other subjects of our gracious sovereign—let him but do this, and I assure him that he will have done more for the stability of the British Government, than any other Viceroy of India

Brethren of the Arya Samaj! Your brethren in Dharma have tried to lay your just grievances at the footstool of the British throne and their task in that respect is done. But is your task finished? Does not your Dharma rest on a foundation of established facts? The Vaidic Dharma appeals, not to passion, not to hopes and fears, but to the judgment of intelligent fair-minded men; because it is based upon the solid foundations of Truth, Divine Truth without which life and light both decay and vanish. And where in the history of religious world do you find Truth unaccompanied by its twin sister—Persecution. Truth and Persecution are twins like Castor and Pollux of whom the first is immortal while the second assumes only a passing

existence. Will you sacrifice immortal Truth at the altar of mortal persecution? The Aryas will have to listen to the thrilling cry "to the prisons, to the Andamans!"—they will continue to be styled authors of all mischief and their writings will be regarded by uncritical common minds as the source of the spread of revolutionary ideas in India. If you are not prepared to suffer and to suffer without a murmur, if you are not prepared to work for the spiritual regeneration of those who persecute you, if you have not a call from the innermost recesses of your soul to carry aloft the banner of Truth and Light, then throw off the yoke at once and do not retard the progress of others more determined than you are to attain the final goal—your actual home the Brahma dhama (ब्रह्मधाम). For remember you are the maker of your own destiny. Well has the English poet sung :—

"In every Government, though terrors reign,
Though tyrant kings or tyrant laws restrain,
How small, of all that human hearts endure,
That part which laws or kings can cause or cure !
Still to ourselves in every place consigned,
Our own felicity we make or find."

MUNSHI RAMA.

THE ARYA SAMAJ, A POLITICAL BODY!

Religious persecution under British rule.

"The world is fettered by the chain forged by superstition and ignorance. I have come to snap asunder that chain and to set slaves at liberty"
Swami Dayanand.

"It is truth that in the forum of conscience claims an undivided allegiance"—
Lord Morley.

To

The Right Hon'ble Viscount Morley of Blackburn,
P. C., M. A., F. R. S., L. L. D., D. C. L. &c &c.
His Majesty's Secretary of State for India.

MY LORD,

At a time when even your Lordship's "enemies" out here in India are rejoicing over the Reform Scheme, it is my painful duty to raise a jarring note of discontent. Do not think, my Lord, that I approach you with a view to request the favour of your generously granting class representation to the community I represent. Not this. Neither I approach you to beg exclusive seats for any of us in the Council chamber or on the bench of a High Court.

What I come for is justice, and if I shall have it, I and the whole community I represent, will remain satisfied. My Lord, it is a tale of persecution and hardship, woe and misery.

However, before I proceed to lay before your Lordship the numerous cases of official tyranny over the members of the Arya Samaj. I crave your indulgence to examine in some detail the charge of its being a political body brought against the Samaj as a whole.

The Arya Samaj is a society of Aryans ('Arya,' means "the virtuous, learned, unselfish and pious.") (1) Started for the revival and propagation of the oldest religion in the world, the Vedic Dharama (2)

(1) Rig Veda I, 51, 8.

(2) "That which is devoid of partiality, which inculcates justice and equity, which teaches truthfulness of thought, speech and deed,—in a word, that which is in conformity with the will of God as embodied in the Vedas, even that I call Dharama."
Swami Dayanand.

(that is, a creed based on the four Vedas, the oldest books in the library of the world).

It is the belief of the Arya Samaj that from the beginning of the creation upto 5000 years back the religion of the world was Vedic, and that after the war of Mahabharata, in which most of the learned and the brave of the world took part, different sects and religions which now we find upon earth came into existence. It was after the great war that the dark ages of India began. In those ages were introduced the worship of idols, caste restrictions, animal sacrifice, licentious rites, the multiplicity of deities and other accretions with which "frail humanity," to use the euphuistic phraseology of Mr. Nevinson, "has surrounded the stern purity of the Vedic revelation." The whole country became priest-ridden. Individuality was lost. The most important problems of life and death were thought out and the sacred rites performed by the priestcraft for the people. The astrologers were the masters of the situation; and the Bamanpopes of India became *thekedars* of heaven.

Happily a picture of the times just before the advent of the Arya samaj is preserved for us. It is from the pen of a master mind. Says Keshab Chander Sen, the great Brahmo leader, "Look at yourselves, enchained to customs, deprived of freedom, lorded over by an ignorant and crafty priesthood, your better sense and better feelings all smothered, under the crushing weight of custom. Look at your homes, your wives and sisters, your mothers and daughters, immured within the dungeon of the Zenana, ignorant of the outside world, little better than slaves, whose charter of liberty of thought and action has been ignored. Look at your social constitution and customs, the mass of enervating, demoralizing, and degrading curses they are working. Watch your daily life, where almost at every turn you meet with some demand for the sacrifice of your conscience, some temptation to hypocrisy, some obstacle to your improvement and true happiness. Say, from your own experience, whether you are not hemmed in on all sides by a system of things which you cannot but hate and abhor, denounce and curse; whether the spiritual government under which you live is not despotism of the most galling and revolting type, oppressive to the body, injurious to the mind, and deadly to the soul. ? Are you not yoked to some horrid customs of which you feel ashamed, and which to say the least are scandal to reason and have you not often sighed and panted for immediate deliverance ? Are you not required to pass through a daily routine of social and domestic

concerns against which your educated ideas and cultivated tastes perpetually protest ? And considering the sum total of mischief and misery caused by Hinduism to its followers, religiously, socially, and physically have you not often wept bitterly in solitude for your hard lot and that of your countrymen ? ”

My lord, it was at such a time as this, that a great man, a celibate, after a life of wide study and deep contemplation for 40 years came to the rescue of the poor wretches. After a most successful struggle with the orthodox Pandits, Swami Dayanand Saraswati, for that was the name of the great Reformer and Revivalist, established the first Arya Samaj at Bombay in 1875, to restore the ancient Vedic Dharama and as a strong protest against the later day Hinduism and other religions. For be it noted carefully once for all, that though the whole religious atmosphere was overcast with the blackest clouds of idol worship and superstition, not a speck was to be found on the political horizon of the country. It was all peace and order, quiet and contentment, not a mouse stirring. In fact the Indian National Congress came into existence in 1885—a full decade after the establishment of the Arya Samaj and two years after the great Swami had shuffled off his mortal coil at Ajmere in 1883. Thus the Arya Samaj had its origin, not in political grievances of any sort, but in the vigorous protest against superstitious ideas and impious and irreligious acts of the selfish priests, the cruel maulvies, and the deceitful missionaries. It was also an act of revivalism. Says Dr. A. J. Davis of America, “To restore primitive Aryan religion to its first pure state was the fire in the furnace called ‘Arya Samaj’ which started and burnt brightly in the bosom of that inspired son of God in India, Dayanand Saraswati. From him the fire of inspiration was transferred to many noble and inflaming souls in the land of Eastern Dreams.....Hindus and Moslems ran together to extinguish the consuming fire, which was flaming on all sides with a fierceness that was never dreamed of by the first kindler Dayanand. And Christians, too, whose altar fires and sacred candles were originally lighted in the dreamy East, joined Moslem and Hindu in their efforts to extinguish the new Light of Asia. But the heavenly fire increased and propagated itself” (3)

Here I may say a word or two as regards some of the basic doctrines of the Vedic Dharama. It would help your Lordship in understanding the later developments and the present situation as a whole.

The first is the doctrine of eternal trinity. (4) God, souls (innumerable, of course), and Prikirti (the material cause of the Universe) are the eternal substrata. Being eternal their essential nature, their attributes, and their characteristics are also eternal. (5)

Then the doctrine of concatenation of Creations and Dissolutions of the Universe. Creations and Dissolutions have eternally followed each other in succession.

It is the belief of the Arya Samaj that the primitive man cannot instruct himself without another's help. For this purpose and to afford as a sort of text book on geography to explain the map of the Universe, the *Vēda* (6) (meaning 'knowledge') the word of God is given in the beginning of every creation. Thus the Arya Samaj firmly believes that the "Vedas are the books of true knowledge". They contain germs of every science

(4) "The immortal, eternal Principle which is endowed with attraction and repulsion, feelings of pleasure and pain, and consciousness and whose capacity for knowledge is limited.—even that I believe to be the soul."—Swami Dayanand.

(5) Here I subjoin the ten Principles of the Arya Samaj which also contain its aims and objects. The second of them gives the Vedic idea of God-head.

1. God is the primary cause of all true knowledge, and of every thing known by its means.
2. God is all truth, all knowledge, all beatitude, Incorporeal Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the Support and the Lord of all, all-pervading, Omniscient, Imperishable: Immortal exempt from fear, Eternal, Holy and the cause of the Universe. To him alone worship is due.
3. The Vedas are the books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.
4. One should always be ready to accept truth and renounce untruth.
5. All actions ought to be done conformably to virtue, i. e., after a thorough consideration of right and wrong.
6. The primary object of the Samaj is to do good to the world by improving the physical, spiritual and social condition of mankind.
7. All ought to be treated with love, justice and due regard to their merits.
8. Ignorance ought to be dispelled and knowledge diffused.
9. None ought to be contented with his own good alone; but every one ought to regard his prosperity as included in that of others.
10. In matters which affect the general social wellbeing of the whole Samaj one ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

(6.) The Arya Samaj lays down the following tests of true revelation:—

- " 1. It must be as old as the creation of man.

Now, the Vedas are meant for the whole Universe and not for the people of India only. Says God in the Vedas "As I have given this word (*i.e.*, the four Vedas) which is the word of salvation (Happiness here and hereafter) for all mankind— Brahmins, Kshattriyas, Vaishyas, Sudras, women, servants, aye, even the lowest of the low,—so should you all do *i.e.*, teach and preach the Veda." (7) "Brahmins Kshattriyas; Vaishyas and Sudras" spoken of in the scripture are the four natural divisions of human society, namely, the priestly class, the warrior class, the mercantile class, and the labouring class respectively. But unlike the teaching of the Vedas and that of the Arya Samaj the present day Hinduism considers these classes ('castes') to be based on birth.

My lord, this is the origin of all misunderstanding, which has crept in the comprehension of Swami Dayanand's works. For wherever the Vedas or S. Dayanand speak in general terms of the duties of "Kshattriyas" (the warrior or the governing class) people imbued with thoughts of modern Hinduism think that the Vedas and Swami Dayanand address the members of a water-tight compartment, a hereditary prison "from which there is no exit and into which no outsider may enter."

But that is not the case. Swami Dayanand teaches that these so called 'castes' ought to be based on personal qualifications. Says the great reformer "The Class and Order of an individual should be determined by his merits." (8). A short anecdote from his Biography would give your Lordship a more comprehensive idea of Swami Dayanand's belief on the subject. "One day when Rev. Dr. Hooper took the

2. It must give a true description of God, Soul and matter; with their relations to one another, sufficient for the guidance of man.

3. The laws laid down therein must be eternal and immutable.

From the above the following corollaries may be deduced:—

4. It must not contain stories or histories of past events; for such matter would prove that it was composed after these events had taken place.

5. It should not contain contradictions or a repeal of its own laws, for these would point to its imperfect origin".

Handbook of the Arya Samaj P. 27.

(7) यद्येमां वाचं कल्याणीमावदानि जने भयः ।

ब्रह्मराजन्याभ्यामथर्षभूद्राय चोर्षाय चक्षत्राय चारणाय

Yajur Veda, XXVI, 2.

(8) Light of Truth, P. 322.

chair opposite Swamiji, (on the day set apart for discussions), the Reverend gentleman put two questions to Swamiji in Sanskrit. * * * * The second question was as regards 'caste sysem' in the Vedas. Swamiji replied that in the Vedas, division of classes was according to *guna* (qualities) and *karma* (actions). The Reverend gentleman:—If my qualities and actions be good, can I then be called a Brahman? Swamiji:—Certainly, if your qualities and actions be those of a Brahman you also can be called a Brahman." (9) Now it is pretty clear that whenever the Vedas or Swami Dayanand lay down duties for any class of persons they are meant for those only who, on account of their *qualities* and *actions*, come under that category.

If your Lordship would keep this small thing in view it would considerably facilitate my work of examining the passages brought forward by our foes to prove their contention that the Arya Samaj is a political society.

THE SATYARTH PRAKASH ON POLITICAL SCIENCE.

These passages mainly occur in one of the most popular works of Swami Dayanand Saraswati. The Satyarth Prakash or "Light of Truth," as it is called, has been chiefly instrumental in stimulating the reasoning faculty to work in the dread field of theology. Unlike other religions, it is the claim of the Arya Samaj, that the Dharama based on the Vedas can withstand the fiercest inroads made by the highest intellect. In fact the Arya samajists believe that science is the hand maid of religion and that wherever knowledge would go the Vedic Dharma would follow in its wake. Thus, my Lord, the "Light of Truth" has been a powerful cause of the emancipation of man's intellect.

The teachings of the great Swami made men to use their own minds in thinking out the problems of life and death. "For the first time," to use the picturesque phrase of M. Taine, "men opened their eyes and saw," In India it is the result of Swami Dayanand's teachings that "the right of thinking freely

(9) Urdu Biography by P. Lakhram R. P. 304-305.

(1) Thus writes Mr. D. C. Baillie in his census Report for 1691:—

"The teachings of science are accepted by the Aryas as facts but all superstitious beliefs regarding the influence of the heavenly bodies or other natural phenomena on the course of events are condemned",— N. W. P. and Oudh st I P. 189

and acting independently, of using our minds without excessive awe of authority, and shaping our lives without unquestioning obedience, is *now* a finally accepted principle in some sense or other with every school of thought that has the smallest chance of commanding the future."

The passages which are often *misquoted* occur, as I have already told your Lordship, in the "Light of Truth." The book is divided into two parts. The first part, extending over 10 chapters, is devoted to the explanation of the teachings of the Vedas, some of which lay down duties for different portions of mankind. For Example,

CHAPTER II, treats of the upbringing of children and the duties of parents.

CHAPTER III, treats of the duties and qualifications of the scholars and their teachers, good and bad books and the scheme of studies.

CHAPTER IV, treats of marriage and married life.

CHAPTER V, treats of Vanparastha (the order of asceticism) and of Sanyas Ashram (the order of renunciation).

CHAPTER VI, treats of Raj Dharama (Science of Government), and so on.

The crafty persons who bring forward quotation from the 6th Chapter to prove that the different duties laid down in it are meant for the whole community of the Arya Samajists forget a simple thing. If their reasoning is carried on a little further, it would mean that duties laid down in other chapters also are meant for the community *as a whole*. But nothing would be further from the truth. It is all absurd and for the simple reason that *all* Arya Samajists cannot be *parents*, *all* of them can not be *teachers* *householders* or *ascetics*.

As the duties laid down in Chapters II, III, IV, and V are for those who are parents, teachers, householders and ascetics; so are the duties mentioned in Chapter VI for those who are warriors or who belong to the ruling class. The Vedic Dharama is not only a creed but also a polity. For the guidance of those rulers and chiefs who come under the banner of "Om;" the Vedic Dharama lays down rules and regulations. And there *are* rulers who have come under the benignant influence of the Arya Samaj.

Some designing people have been so much successful in bringing the Arya Samaj under the ban of the Empire that perhaps it might be a little surprising to your Lordship to learn that the foremost and the most faithful ally of His Majesty the King Emperor is one of the staunchest supporters of the Arya Samaj. Major General H. H. Maharaja Sir Pratap Singh Bahadur G. C. S. I., K. C. B., A. D. C., &c. &c. is not only the president of the Idar Arya Samaj (2) but also the president of the Paropkarni Sabha, the board of trustees constituted under the will of Swami Dayanand Saraswati to look after his property. Can you, my Lord, for a moment imagine that the ruler of Idar State would join a society, the aim of which is described to be the over-throw of the British Empire? Ah! The perversity of the critic and the trickery and chicanery of the enemy.!

But let us see what are the teachings of this chapter out of which so much capital is made by the enemies of the Arya Samaj. For Your Lordship's perusal I herewith append a summary (3) of the whole chapter :—

The Rig Veda III, XXXVIII, 6 and the Shatpath XIII, enjoin that the king and the people should form three Councils, Educational, Religious, and Administrative. One individual should not have the absolute power of Government the King being the general President of the council. The qualifications of the general president and the presidents of separate councils are their interest in the welfare of the country, their excellence of learning and character, and their influence over the people. *A country prospers as long as the people are righteous.* Also, their welfare requires the appointment of learned educational officers, of pious learned men as the dignitaries of the spiritual council, and of virtuous learned men as administrators. Obedience to law is required of all.

According to Manu, VII 17-31, the law of retributive justice or just punishment is the true governor of the people; for, the absence of justice spoils all people. The King administers justice and promotes the welfare of the people. Therefore persons, thoroughly versed in the Vedas and Codes, virtuous, unselfish, and polite, should be appointed to command the army, to preside over executive and judicial affairs, and to exercise royal authority.

(2) Vide The Arya Patrika, 18th February, 1905, Page 9.

(3) English Translation of Satyarth Prakash by L. Durga Prasad, page 206-207.

The members of councils should also be learned in all scriptures. No fewer than ten learned persons should form a council, whose quorum is fixed at three. Ignorant men should not be taken into councils, for the judgement of a thousand ignorant persons is worthless, while that of a single virtuous learned man is considered as the best guide.

The King should shun (1) ten evils, arising from love of pleasures, and (2) eight vices, springing from anger. * * * *

The capital should be built in a central place, protected by nature and art. * * * *

The dues of the state are fixed at the 50th part of the profit from manufactures, and the 6th part of the produce of agriculture. If coin be taken for tax, care should be taken that the people do not suffer for want of food.

In short, the amount of taxes should be as small as possible, such as the milk sucked by the calf of a cow or the blood extracted by a leech. Taxes are also levied on roads and voyages.

The Government servants, Civil and Military, are to receive monthly salaries or land grants. They should get pensions on retirement, and their family and children should be supported by the Government on their demise. Bribery should be severely punished by confiscation of property or banishment from country.

Military tactics are divided into peace, war, attack, defence, manoeuvres and alliance.....In war the laws of chivalry should be enforced, such as not to strike bystanders in a fight, wounded soldiers, sleepers, refugees, &c. The vanquished enemy should be honored in the durbar and, if advisable, reinstated as the king of his dominions, which in case of his death should be made over to a relative of his who should be assisted by loyal advisers. The prisoners of war should be well treated with regard to food and medicine and dismissed on the conclusion of peace.

The judicial procedure, (Manu, viii. 3—19) consists in deciding 18 kinds of disputes, viz. debt, deposit, sale, partnership, wages, gifts, agreements, transactions, ownership, boundaries, assault, defamation, theft, transgression, adultery, altercation, inheritance, and gambling. That court is dead where justice is killed by iniquity. Cases should be argued by pleaders and barristers before judges on the evidence of witnesses (Manu, VIII-63-91), who should be of unimpeachable character.

The most superficial study of the chapter and a glance over the summary appended would at least prove that what the Swami has written is supported by the authority of the "Vedas" the "Shatapath" (an ancient commentary on the Vedas) and the "Manu Smriti," all of which are books of great antiquity. They have been handed down from generation to generation and were venerated at a time when not a single religion now existing and not a single power now in the ascendant existed.

The Vedas, as I have already told your Lordship, contain germs of every science and art. Certainly, science and art of Government are no exception to the general rule. And what is there in this Chapter except that it condemns the absolute power of one individual; which is already the ruling principle of the world if not in practice at least in theory. Moreover, it should be noted carefully in this connection, that "No fewer than ten learned persons should form a council," and that "Ignorant men should not be taken into councils, for the judgement of a thousand ignorant persons is worthless." Certainly it is not advocating rule by the ignorant mob.

Now there is only one passage left to be examined. This occurs in the 8th Chapter which is devoted to Cosmogony. In fact the passage under question has nothing to do with the main argument of the chapter which treats of the creation, sustenance and dissolution of the Universe. After some discussion of the subject proper a question is raised as regards the boundaries of Arya Varta (Northern India) and its aboriginal inhabitants. The latter question having been answered another question is put in the following words: "Some people say that they came from Iran (Persia) and hence they were called *Aryas*. Before the *Aryas* came to this country it was inhabited by savages whom the *Aryas* called *Asuras* and *Rakshas* (demons), while they called themselves *Devas* (gods) Is this true?" In answer it is urged upon the authority of the ancient Sanskrit books that no people lived in India before the *Aryas* came.

The *Aryas* did not come from Persia. *Aryas* and *Dasyus* are the two great natural divisions of the human race. "The virtuous, learned, unselfish, and pious men are called *Aryas* while the men of opposite character, such as dacoits, wicked, unrighteous and ignorant persons are called *Dasyus*." First of all, *Aryas* came to live in the country which was named after them and was

called *Aryavarta* (Northern India). Then follows the passage under discussion.

"From the time of *Ikshavaku* to that of the *Kauravas* and the *Pandavas* the *Aryas* were the sovereign rulers of the whole earth, and the *Vedas* were preached and taught more or less even in countries other than *Aryavarta*. *Brahma* was the first of the literati. His son was called *Virat* whose son was *Manu* who had ten sons, *Marichi &c.*, who were progenitors of seven kings beginning with *Swambhava* whose offspiring were the kings beginning with *Ikshavaku*. This *Ikshvaku* colonized *Aryavarta* and was its first king. At the present moment, let alone governing foreign countries, the *Aryas* (the inhabitants of *Aryavarta*) through indolence, negligence, and mutual discord and ill-luck do not possess a free, independent, uninterrupted and fearless rule even over their own country. Whatsoever rule is left to them, is being crushed under the heel of the foreigner. There are only a few independent states left. When a country falls upon evil days, the natives have to bear untold misery and suffering. Say what you will, the indigenous native rule is by far the best. A foreign government, perfectly free from religious prejudices, impartial towards all—the natives and the foreigners—kind, beneficent and just to the natives like their parents though it may be, can never render the people *perfectly* happy. It is extremely difficult to do away with differences in language, religion, education, customs and manners, but without doing that the people can never fully effect mutual good and accomplish their object. It behoves all good people to hold in due respect the teachings of the *Veda* and the *Shastras* and ancient history." (1)

The whole passage is based upon historical facts and upon the accumulated experience of the best portion of mankind. The passage has been the subject of a judicial enquiry and here is a verdict on it by the District Magistrate of Allahabad. Writes Mr. P. Harrison "Throughout these extracts I find no sign of any incitement to rebellion, but rather a lament that the Hindus have for various reasons, religious and moral, become a subject race. The general tenour of Dayanand's preaching seems to me to be rather an exhortation to reform, with perhaps a view to the ultimate restoration of the government to native hands. It is practically admitted by Dayanand that there are inherent defects in the qualities of the modern *Hindus* which disable them from governing themselves." (2)

(1) *Vide* Light of Truth p. 303

(2) Judgement in "King Emperor vs. Ala Ram Sa yasi" dated 26th November 1902.

However, in some quarters, an exception is taken to the statement, " Say what you will, the indigenous native rule is by far the best. " It only shows that the great Swami, the greatest thinker that India produced in the last century, understood Political Philosophy. It is needless for me to tell your Lordship that identical is the opinion of some of the best philosophers and the greatest statesmen of Europe, America and other civilized portions of the world, But it is sometimes convenient to set familiar sayings down once more; so I venture to give a few of them here. Foremost amongst all stand the words of the late Premier. Said Sir Henry, "Good government could never be a substitute for government by the people themselves". Again, " I remain as firm a believer as ever I was in the virtue of self government. " Professor Sir J. R. Seely says that " subjection for a long time to a foreign yoke is one of the most potent causes of national deterioration. " According to Macaulay the great student of history, " of all yokes the yoke of the stranger is the heaviest. ", Dayanand does believe that foreign government is an evil. But according to him, it is always a result-out evil due to antecedent causes, "mainly religious and moral," as has been well said by the learned magistrate of Allahabad.

„The causes of foreign rule in India" writes Swami Dayanand, " are:— mutual feuds, differences in religion, want of purity in life, lack of education, child marriage, in which the contracting parties have no voice in the selection of their life-partners, indulgence in carnal gratification, untruthfulness and other evil habits, the neglect of the study of the *Veda* and other malpractices. " (6) Again and again, Swami Dayanand laid his finger on the numerous social and religious abuses prevailing in the country. And as he was (and so is the Arya Samaj) a firm believer in the inexorable law of *Karma*, that says " an act cannot wear away without bearing fruit even in millions of years; a man must necessarily eat the fruit of his good and evil deeds; " (7) So

(3) Sir H. Campbell-Bannerman's speech at Stirling, 23-11-1905.

(4) At Ayr, 29-10-1902.

(5) Excuse me, my Lord, for giving one quotation from your own speeches, " Yes gentlemen, the sacred word 'free' which represented, as Englishmen have always thought until today, the noblest aspirations that can animate the breast of man. (Palmerston club, 9-6-1900.)

(6) Light of Truth (Dr. Bharadwaja's Translation) P. 366.

(7) नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ।

अक्षयमेव भोक्तव्यं कृतं कर्म शुभाशुभम् ॥

he exclaimed with characteristic vehemence, " Can there be any doubt that the daily ruin of Aryavarta (India) and subjection of the idolaters are due to their misdeeds, since the fruit of sin is misery and sorrow ? Bear in mind that belief in idols made of stones, etc., has chiefly been the cause of your downfall and if you don't leave off the worship of stalks and stones even now, lower and lower you will sink every day".(8)

My lord, we have seen what are the teachings of the Arya Samaj on politics, we have also seen how much its founder felt for the country of the *Vedas*, the home of the primitive Aryans; but all would remain incomplete until and unless it is supplemented by an extract showing Swami Dayanand's *specific* views as regards the British Government.

And in the next few lines it would be my endeavor to show to your Lordship what he thought of the British Raj. and also what have been the feelings of other leaders after him on the subject.

(8) Light of Truth (Dr. Bharadwaja's Translation) P. 493.



SWAMI DAYANAND AND OTHER SAMAJIC LEADERS ON BRITISH GOVERNMENT AND PRESENT POLITICS.

—o—

The Hon'ble Mr. G. K. Gokhale had on one occasion to define 'loyalty' in the Council Chamber. The terms in which he did so were significant and appropriate. Said the Hon'ble gentleman, "Now, when any one speaks of loyalty in India in this connection, he speaks not of a sentiment similar to that of feudal Europe or of Rajput India, but of a feeling of attachment to British Rule, and of a desire for its stability based on enlightened self-interest-on an appreciation of what the rule has on the whole done for the people in the past and of the conditions which it ensures for future progress." (1) If this be loyalty; then the Arya Samaj can not but be a loyal body. For its enlightened self-interest requires it to be so. The following words of Madame Blavatsky would throw considerable light on the subject:—

"From the very first day of his appearance Dayanand Saraswati produced an immense impression wandering from one town to another, today in the south, tomorrow in the north, and transporting himself from one end of the country to another with incredible quickness, he has visited every part of India. He preaches the one Deity. and 'Vedas in hand' proves that in the ancient writings there was not a word that could justify polytheism. Thundering against idol worship, the great orator fights with all his might against caste, infant marriages, and superstitions. Chastising all the evils grafted on India by centuries of casuistry and false interpretation of the Vedas, he blames for them the Brahmans (priests). who, as he openly says before masses of people, are alone guilty of the humiliation of their country, once great and independent, now fallen and enslaved. And yet great Britain has in him not an enemy, but rather an ally. He says openly. 'If you expel the English, then no later than tomorrow, you and I and every one who rises against idol-worship will have our throats cut like mere sheep'". (2) One testimony more before I proceed with my task of acquainting your Lordship with the views of the founder and some of the noted leaders of the Arya Samaj on British Raj and present politics.

This time it comes from a great man of modern India, a man who was and whose memory is still held in great esteem by a large

(1) Speeches of the Hon'ble Mr. G. K. Gokhale (G.H. Natesan) Appendix p.192.

(2) Vidheer book "From the caves and jungles of Hindustan"

portion of the Indian community. Thus wrote the great Moslem leader, Sir Syad Ahamad Khan, after the death of the great Swami.

"I was much acquainted with the late lamented Swami Dayanand Saraswati. I respected him very much as he was such a good and learned man that the followers of every religion were bound to hold him in respect. I may possibly be mistaken but so far as I recollect the Swami believed '*Matter*' which he called *maya* to be an eternal substratum; and but for this his faith in God was similar to that of *Mahomedans*. On the whole, he was a man whose equal is not now to be found in India. Every man should deplore the loss caused by the death of such a great man" (3).

Now to the matter in hand.

Writes Swami Dayanand in the 'Light of Truth', the book that has been so often quoted by his foes to injure his mission,

"Don't you know what a just Government it is that watches over us now a days." (4)

He often spoke on the advantages of the British Government in his numerous speeches delivered all over the country; and the reader often comes across, in his biography, passages like the one that I quote below —

"He enlarged upon the advantages and methods of education, and briefly dwelt on the virtues of the British Govt. and on the boon of freedom of speech which it had bestowed on its subjects" (5)

Pandit Lekhram Arya musafir, a famous preacher of the Arya Samaj thus speaks of the British Raj in his Urdu book "Tahzib Barahini Ahmadya" published in 1897 "Her most gracious Majesty the Queen of England and Empress of India (may she ever reign having assumed the reins of the Government took measures to spread knowledge and wisdom.

By her grace and glory peace is maintained every where; and the power of thieves and dacoits is undermined. The country is freed from robbers; and all are taking steps to better their condition" (6)

(3) Translation of an extract taken from a lengthy article in Urdu published in the Akhbar (news paper) Koh-i-noor-of Lahore for 1883 (p. 1465)

(4) Light of Truth (p. 502).

(5) The Life and Teachings of S. Dayanand Saraswati by B. Chhajju Singh (1903) P. 376.

(6) Vide p. 299.

My Lord, it is often the case that in moments of extreme joy or extreme sorrow the truest sentiments and the noblest emotions of humanity come to the surface. Such occasions have also been in the history of the Arya Samaj. One of them was when Queen Victoria died. On this occasion the Arya Samaj held hundreds of meetings of sorrow. Lengthy articles were published in Samajic papers. Here I give an extract from one published in the "Arya Patrika" an official organ of the Arya Samaj.

"In India her Majesty's reign has been productive of immense good. It was during the last fifty years that some of the grandest educational institutions came into being, and it was also during this term that reform and revival movements which wield such a great influence in Bharatvarsha (India) sprang into existence. The Arya Samaj was fed and nurtured in the Victorian age and the success that it has achieved upto this time is due almost wholly to the principle of the freedom of thought and speech which her Majesty had laid down." (7)

Another occasion—but that of rejoicing—was the coronation of his Majesty the king Emperor.

On that occasion too the Arya Samaj did not lag behind. Writes that very paper in its leading columns "It has given ample proofs of its sense of loyalty to the British Government. Meetings have been held in almost every Samaj, mandirs illuminated and Nagar Kirtan processions got up. In fact every thing has been done to show that the Aryas fully share the happy rejoicings over the king's coronation. The letters which we have been receiving for the last few days about the meetings held in honor of the coronation in various Samajes are many and we do not think we shall be able to provide space for all of them in the columns of the Patrika....."

But the Arya Samaj is indebted to the British Government more than any other society. It is mainly to the protection afforded by the British Government that the Arya Samaj owes its existence. Who knows that, but for the protection of the British Government, the founder of the Arya Samaj could have worked at all? Who knows that Rishi Dayanand, who was poisoned by an ungrateful wretch of a Brahman, could have preached his religion to the Hindus and Mahomedans with impunity. Who can say that but for the British Raj in India the preaching of the Vedic religion would not have been postponed to a still later date? The Rishis (seers) have said "Truth must

triumph in the long run." Swami Dayanand was to succeed, according to this saying of the sages, no doubt, but who has the hardihood to deny that the British Raj facilitated to a great extent the work of Swami Dayanand. It is for this reason that the Arya Samaj is under obligation to the British Government more than any other body. Moreover, the qualifications of a ruler stated in our Shastras are, to a large extent, possessed by European rulers and especially by the British" (8).

In fact, my Lord, it has been a sincere wish of the Arya Samaj to *supplement* the work of the British Government here in India. My meaning would be clear from the following memorial which was submitted to Lord Curzon by the members of the Hyderabad (Deccan) Arya Samaj. With your leave I give the memorial (9) in extenso. It runs as follows :—

Their Excellencies Lord and Lady Curzon. May it please your Excellencies.

We, the members of the Deccan Hyderabad Arya Samaj, gladly embrace this opportunity afforded by your Excellency's visit to the capital of the Premier State in India, to tender our most heart-felt and sincere thanks for the deep interest Your Lordship takes at the head of the British Raj, in matters vitally connected with the welfare of the "Dumb millions of India" and for the anxiety shown by our worthy consort, Lady Curzon, towards the well-being of the womankind of this unhappy land.

The deeper grows our sense of gratitude and the stronger waxes our feeling of loyalty, as we reflect on the peculiar and almost sacred tie that binds together the British Raj and the Arya Samaj the one doing its best to uplift Mother India politically and the other trying hard to raise her *spiritually* according to the old Vedic ideals of love and purity, truth and justice and simplicity and sincerity—the one as a secular body spreading liberal Education, framing beneficial laws, meting out due justice, and building hospitals, schools and colleges and the other, as a *religious unit* of a peculiarly energising character establishing Gurukulas (seminaries of religious learning) conducting Anathalayas (Orphanages) starting and endowing Kanya Vidyalayas for girls and widows and even maintaining Anglo vernacular Boarding Schools and Colleges and above all preaching the duties of man to God of man to man and of man to the other creatures, as laid down in the Vedas—the one, as a generous external Agent, engaged in res-

(8) The Arya Patrika Lahore 10th January 1903.

(9) Published in the Arya Patrika April 26-1902.

toring peace and order all over India; the other, as the sympathetic Inner self, making herculean efforts to restore dear Aryavarta (India) to pristine beauty, strength, and wisdom—the one coming as a friend and rousing India from the deep sleep of ages in the Political world just as *Maharshi Dayanand Saraswati* the venerable Founder of the Arya Samaj, did in the *Dharmic (Religious) world*; the other as the awakened Self of Aryavarta exerting to spread again the *Matchless Vedic Dharma of God and the Rishis all over the world*.

Thus the bond of sympathy between the Arya Samaj and the British Raj is *daily becoming firmer and firmer, as both have got the same sacred end in view—*

THE REGENERATION OF ARYAVARTA.

Praying to God for your Excellencies,' long life and prosperity and for years of peaceful career to the British Raj.

We beg to remain,

Your excellencies' well wishers and most loyal subjects,

KESHWARAO—President

RAJA GOVIND PRASHAD—Vice President

&c. &c.

Poor members of the Hyderabad Arya Samaj! They did not even dream while writing this memorial in 1902 that their beloved Samaj would be considered highly seditious in the year 1907; and that their pious wishes would all be shattered to pieces only five years after their expression.

My lord, it is a sad irony of fate that while the British Government regards the members of the Arya Samaj to be sedition-mongers and agitators of an exceptionally virulent type the political leaders of the country consider the propaganda of the Arya Samaj to be highly prejudicial to their work of political emancipation. For argue they "The Arya Samaj foments strife and produces bad blood among the followers of the different religions by an uncompromising criticism of their creeds; and this raises insurmountable difficulties in the way of the fusion of different sects and castes and of the formation of a united nationality for India." (10)

(10) "Another reason why the leaders of public opinion have kept aloof from it (Arya Samaj) is the fact that the Arya Samaj does not touch politics. The Arya Samaj holds that any progress which has not its foundation on the amelioration of the moral condition of the people is shallow and unsteady" (Handbook of the Arya Samaj (1900) p. 53.

There are men to be found in the political camp who envy the position of Arya Samaj and deplore the fact that "the Arya Samaj by attracting all the luminaries and good workers of the country has deprived the political mission of their services." (11)

My Lord, is it not strange that the propaganda of the Arya Samaj is considered to be seditious; when the leaders of both sections such men as Lala Hansraj Principal of the Anglo Vedic College in Lahore, and Lala Munshi Ram Governor of the Gurukul, near Hardwar have steadily set their faces against political work of any sort?

Wrote Mahatma Munshi Ram in his paper of the 27th January 1906 :—

"If you (Arya Samajists) also drift in the current in which even the ladies and children of India are drifting I shall be confirmed in my belief that you have not understood the nobility of (the teaching of) Swami Dayanand and that we are all, at this moment, utterly fallen? We are destitute of the accomplishment of Divine worship, and therefore we always think of slavery and compromise and conspiracies. 'One says 'come let us ask our rights of the present Government' How nice! Are you entitled to rights alone and have you no corresponding duties? Are you even fit for acquiring rights.'" (12)

My Lord, you might have noted the fact that all the passages quoted above belong to the ante-Deportation period. I have purposely chosen those views to be set forth here that were expressed before the deportation of Lala Lajpat Rai, a highly gifted Arya Samajist and a most zealous worker in the cause of the Vedic Dharma.

My Lord, perhaps it may interest you to know the views on the subject of this "Arch-agitator" this "commander of a hundred thousand desperadoes." One year before his deportation, he is reported to have said,....."To see us slighted, it is thousands of times said that the Arya Samaj is a political society. This has several times been proved false but it is a weapon employed by our foes every now and then. It is possible that some individuals of the Samaj may be taking interest in political matters and this concerns their individual position.

(11) Substance of a letter by Mr. S. S. Bhatia of Lahore published in some papers of the Punjab.

(12) "Sat Dharm Pracharak" (a weekly)

But as a body the Samaj has never had anything to do with political agitation. The late leader of the Arya Samaj, Lala Sain Das, never attended to any political matters; the present leader (of a section of the Punjab Arya Samaj) Lala Hans Raj who has sacrificed his life for the service of the Samaj is also following his example. Our enemies not finding any other means to injure us use this weapon but, thanks to God, the Arya Samaj has never played such shameful tricks to injure other religious communities and sects." (13)

In the face of such strong evidence as I have collected in the last few pages, well may I exclaim with lord Bassanio, "If this will not suffice, it must appear that malice bears down truth."

My Lord, so far I have tried to examine the position of the Arya Samaj as regards politics in general and with reference to the British Government in particular.

Now I shall devote a few pages to the consideration of the charges of a more definite nature brought against the Samaj. In the absence of a formal charge-sheet I shall chiefly confine myself to such of them as are to be met with here and there in the official reports published for the use of the public.

(13) "The Arya Gazette" an official organ of the Arya Samaj in vernacular July 5 1906 (p. 9.)



AGITATION AGAINST COW-KILLING

AND

THE ARYA SAMAJ.

One of the charges that have been brought against the Arya Samaj, is that it has strongly supported the agitation against Cow-killing.

This in itself would have been a small matter, but the fact that the Hindu agitation against Cow-killing in some parts of the United Provinces resulted in Hindu Musalman riots in 1893, lends a strange colour to the whole affair ; and the charge assumes a gravity unproportional to its importance. It has given occasion to the numerous enemies of the Arya Samaj to point to the riots in support of their contention that the Samaj is a political body. Says a Government official, "The foundation of this charge (of the Arya Samaj being a political body) *appears to rest* on the fact that Dayanand Saraswati was a firm supporter of the agitation of the protection of kine and wrote a book *Gokaruna Nidhi* in support of the movement, and it has been confirmed by the open hostility shown to Christianity, and also by the orthodox Hindus." (1)

My Lord, allow me to say a word as regards this most important subject—the preservation of the bovine species. It is a question of immense importance for the whole Indian community—Hindus and Mohamadans alike. It is a question of life and death for India: the country being chiefly an agricultural one and milk and ghee (clarified butter) being the most important ingredients of an Indian's food. And though the question is woefully neglected by the "leaders" of the country, both "natural" and "artificial"; yet let me assure your Lordship it is the question on the satisfactory solution of which depends much of the future prosperity and happiness of India. I wish that your Lordship and all those who are concerned with the administration of the country should realize the full significance of the problem. First a word as regards the riots which occurred in 1893.

(1) Census of India, 1901, Vol: XVI, N. W. P. and, Oudh, Part I, (by Mr. R. Burns), page 91.

In all fairness to the official just quoted by me let me give his own defence of the position of the Arya Samaj, though it is defective in one or two points which I shall examine presently. Says Mr. Burns.

"The points I wish to lay stress on are that this agitation was originally supported by them to show that their religious doctrines did not forbid them to sympathise with one of the strongest religious feelings of the Hindus, and that this single instance is not sufficient to warrant the assertion that the time and money they spend in the propaganda of a *purely religious and social* nature

Mr. Bishan Narain Dar, a Barrister-at-law and an old Congress-worker in these provinces himself proceeded to the spot and held a searching enquiry into the whole affair. The startling facts which he brought to light and his conclusions thereon were embodied in "An appeal to the English Public on Behalf of the Hindus of the N. W. P. and Oudh" "I am fully alive" writes Mr. Dar, "to the sense of *heavy* responsibility which every body must incur who takes part in the discussion of the subject matter of this paper; and I weigh my words well, because I speak upon the strength of facts and informations gathered on the spot from persons whose accuracy and veracity have not yet, as I shall have occasions to show later on, been in any way called in question by Sir Charles Crosthwaite either in his speeches or the Resolutions published in the *Government Gazette*, when I say, that the blame of the Azamgarh riots rests wholly and solely upon the shoulders of the Local Government and its subordinates and that although like Pilate they may wash their hands in the sight of the multitude in order to prove their innocence in the matter, yet they cannot escape the verdict of guilty which enlightened and impartial public opinion both in India and England, is sure to pronounce upon their conduct, as soon as all the facts of the case are placed in their true light"(2) But Mr. Burns, like the local Government of the United Provinces, traces these riots to the working and influence of the Cow Protection Societies. On this point writes Mr. Dar, "As regards the *Gowriukshni sabhas* he (Sir Charles) has no doubt that they were at the bottom of the recent riots. Every body knows the objects of the Cow Protection Societies. They are harmless and even humane, although somewhat impractical. Let us admit that these *Sabhas* are, as Sir Charles calls them,

are a blind and they are really more intent on political agitation. Such an assertion is probably based on a failure to discriminate between the Arya as professing a reformed religion, and the Arya apart from his religious views. * * * * *

That Aryas are also would be politicians is true, but that they are so because they are Aryas is a proposition in the highest degree doubtful. Lastly in their opposition to Christianity they go no further than they do in their opposition to Hinduism, and the latter is sufficient to account for the view taken by the orthodox Hindus. If they have any secular aims at present other than the social reforms already described, it seems extraordinary these have not been brought to light. (Ibid p. 92) The italics are mine. I take exception to the first portion. Swami Daya Nand was not a man to effect a compromise with idolatrous Hindus. More-over, the Arya Samajists are against Cow-killing from the economical point of view while the Hindus consider it an altogether religious matter.

Says Mr. D. C. Balli, the worthy predecessor of Mr. Burns, whose judgment was not (like that of Mr. Burns) warped by the riots above spoken of, "Cow killing is condemnend in especial, not on account of any special reverence due to the cow but on account of its *usefulness* being more than ordinary" (Vide Census of India, Vol; XVI, N. W. P. and Oudh, 1891 Pt. I, page 189)

leagues, that they enjoin upon their members very strict adherence to their rules, that they even inflict penalties upon those Hindus who do not follow their rules; even then, there is nothing to show that they ever preach any doctrine of force and lawlessness. They are very orthodox bodies, it is true; and therefore their teachings and preachings are less tolerant of other creeds than those of the educated classes; but intolerance, however reprehensible it may be from a moral point of view, is by no means unlawful. Those who tolerate the salvation army ought to tolerate the Cow Protection Societies also. What is in these societies which merits the wrath of the Local Government? Has it been proved that the members of the Societies were among those who took part in the riots? Were the leaders of these societies the ringleaders of the riots? Has it been proved before any competent tribunal that these societies had issued any letter calling upon the Hindus of various districts to resist by force the sacrifice of cows by Mohamedans? What has probably aroused Sir Charles Crosthwaites suspicion is the fact that these societies are such strongly organised bodies that their rules are so strict and that their influence is so wide-spread. But Sir Charles ought to know that in the Central Provinces these societies are much stronger than they are anywhere in India and yet they have led to no religious riots there. Here the whole odium seems to have fallen upon them and the Government has set itself most vigorously to stamp them out. It wants to punish some body for the crimes, and unwilling to punish the real culprits, it has picked up the *Sabhas* as an expiatory sacrifice." (3) Now to the subject proper.

(3) Appeal to the English Public p. p. 8-9.

It will not be out of place here to copy the rules of the Cow-Protection Societies prescribed by Swami Dayanand.

" 1 The society shall strive to promote the wellbeing and comfort of entire mankind, and shall do nothing that might be productive of harm to anyone.

2. It shall utilize every thing in a proper manner according to the laws of nature for the good of all.

3. The society shall not undertake any thing calculated to yield little profit and cause great loss.

4. The society shall honor all men who should spend their time and money, or otherwise assist it in carrying on its beneficent work.

5. The Society having the welfare of entire mankind at heart, shall think it self justified in expecting aid from any one and every one (in what ever part of the world he may be) .

6. It shall look upon all Societies, whose object is to further the good of humanity, as its help-mates.

In ancient India, vegetarianism (with milk) was considered to be the best system of diet; and useful animals like the cow were especially protected and taken care of. Even in the degenerate days of India, when some sects of the Hindus took to flesh-diet; they scrupulously adhered to the latter injunction. To make it all the more binding upon the common people they gave it a religious sanction. From that time up to the present moment the protection of kine is considered a highly religious duty by every Hindu. Swami Dayanand took the same intelligent view of this matter as he took of others and with the true insight of the seer he raised his powerful voice in favour of Cow-protection. For this purpose, he interviewed many high officials and whenever he got a chance he did his best to advocate the cause which was so dear to him. Accordingly we find it stated at one place in his biography, that, "Leaving Cawnpore towards the close of October he arrived at Farrukhabad, where he had interviews with the Director of Public Instruction, and Sir Charles Muir, Lieutenant-Governor, N. W. P. He appealed to the Lieutenant-Governor to protect the cow, and His Honor replied that he would do what he could in that direction on entering the India Council, on his retirement from Service." (4) In fact, "the first practical step," says the Biographer, "towards securing the end in view in the Swami's opinion (as he wrote to several gentlemen of influence and position in his letters) was that a memorial should be submitted to Government on the subject. But before the requisite number of signatures could be secured (the Swami was of opinion that the petition should be signed by no less than two *Crores* of people) the great worker was no longer in the land of living." (5) Swami Dayanand advocated the cause mainly on economic grounds. Argued the good Swami "One cow in one generation benefits 475, 600 men through her milk, butter and offspiring male and female. Thus some cows give thirty-two pints of milk, others not more than 3 pints daily, say for twelve months (some give milk for eighteen months others for six, hence we have taken the mean of the two). Calculating on this basis, we find that 24, 960 persons can be fed on one meal with the milk given by one cow in her whole life-time. Can a savage a

7. The Society shall have no connection with persons who are against the intent and purport of the law, or do injury to their fellow beings, who are the slaves of passions or ignorance, and who do aught detrimental to the interests of the rulers or the ruled." Life of Teachings of S. Dayanand, (1903) p. 726-7. Very significant indeed, is this last rule.

(4) "Life and Teachings of Swami Dayanand," p. 208.

(5) "Life and Teachings of Swami Dayanand," P. 730

cow calves about twelve times during her whole life. Supposing two of them die. Of the remainning ten calves, say, there are five males and five females.. The latter during their lives will together give enough milk to satisfy 124, 800 persons at one meal. The remaining five male calves can produce at least 180 tons of corn, (6) and supposing we allow $1\frac{1}{2}$ lb. of corn per head 180 tons will do on a rough estimate for 250, 000 persons as food for one meal. Putting milk and corn together a cow in one generation can supply one good meal to 475, 600 people. Similarly if we go on calculating the amount of corn and milk yielded by one cow in all generations, it will be found that it would be sufficient to feed millions upon millions of people. Besides, bullocks are very useful to man for tilling the ground, riding, pulling carts and wagons, and carrying heavy loads, etc., but the chief use of cows is that they yield good milk. Buffaloes are also useful like cows and bullocks. But a buffalo's milk is not so useful in promoting the growth of intellect as a cow's is. Therefore it is that the Aryas have always regarded the cow as the most useful animal. Other enlightened people will do the same. One goat yields enough milk to satisfy 25920 people at one meal. Similarly, horses, elephants, camels, donkeys and sheep are of great service to man in various ways. Those who slaughter these animals should be looked upon as enemies of the whole human race" (7)

The same view was also taken by some of the enlightened Moslem rulers of India. " In the reign of the Emperor Shah Alam, a mandate was issued to the effect that Cow killing should be put a stop to..... Although similar prohibitory orders are found in the time of the Emperor Akbar it was the Emperor Shah Alum, who at the suggestion of Maharaja Scindhia, sifted the matter thoroughly, with the help of the great mauvi Kutubuddin the emperor's religious guide and Moulvi Sabir-baksh, and renewed the order."

Here is a translation of the order of the Emperor Shah Alum, bearing the Royal Seal, dated 13th Zil-hijja A. H. 1231:-

" Be it known to all concerned. This mandate is issued at this time when justice is done to every one. Among God's wonderful dumb creatures, cows or oxen are included. From them we take important services and valuable products. The life of man and other creatures

(6) Unlike some European countries, bullocks are used in India for tilling the ground and other agricultural purposes.

(7) (" Light of Truth, " p.p. 367-368.) The same argument is developed at some length by Swami Dayanand in his book called, " Gokurna Nidhi, " referred to by Mr. Burns.

depends upon vegetables and corn; and the production of corn and other agricultural produce depends entirely upon cultivation and cultivation is wholly dependent on cattle; therefore the killing of these animals (which are the gift of God) for personal gratification is not proper, when we should make use of them and take important services from them. Hence it is ordered that cows shall not be killed. If such an evil custom prevails anywhere it must be stopped at once. Any deviation from this order will meet with severe punishment.” (8)

Accordingly when the English acquired the sovereignty of the country, the cow was protected in almost every part of it. At first the English also adopted the same policy. For example, when Lord Lake captured the city of Mathura he published the following proclamation :—

As the Brija-Bhum or Mathura is a place of holy Hindu pilgrimage and worship, it is fit and desirable that no one be allowed to do any injury whatsoever to the cow species here, on the other hand all possible mercy should be shown to them. It is therefore that the Right Honorable, Victor, the Great General Lord Lake, the Commander

(8) Mr. F. Piacott's rendering.—“An inquiry into the Truth”, (Aligarh), 2893, pp. 42 and 43. The Original runs as follows :—

मुन्तज़िमाने बारगाह-एखिलाफत व कारपरदाजाने दरगाह सलतनत व उमराये आलीमिकदार व जमीअ अस्माले महालात व मुत्सदियाने मुहिम्मात मुमालिके मह-रूसा ई दौनत अर्बिदस्त बदानन्द । दर्रीं आवान अदाजत इनवान् व जमान मादलत अफतरान फरमाव् नवाशन वाजिबुलअज्ञान लमए सदूर व अशए जहूर याफ्त कि बदीदवान दानिश व बीनश हैवानात बेजवानाने किशवर आफरीनश अन्द । अजां-जुमला नोए गावान अज् नरो मादा मन्शाय फवायद बितयार व सदर मुनाफे बेबु-मार हस्तन्द । जोराकि जिन्दगी इन्सान व हैवान् मनुव बकुलात् व नशातात् अस्त व चूं हरदो जिनस बे किश्तकार मुत्तअज्जर व दुशवार ब किश्तकार बकुलबारांनी मु-त्सव्वर दर्रीं सूरात गावान् मदारइलह आवादी-एआलम व वास्तै हयात हैवानात व बनी आदम अन्द । बइन्हदाम असास हस्ती-एचुनीं हैवानात मुबादरत नपूदन नामु-स्तहसन । नजर-ए बरीं इतमाम मुमालिक-ए महकूता रसम गाव-कुशी मुतलक नमा-न्द व बकुली मतलक शवद बायद कि बवरूद ई ब...ग कज़ा तबतीग जमीअ मु-न्तज़िमाने बारगाह आस्मांजाह दर्रीं बाब तकैयुद ताम व एहतमाम तमाम बकारबन्द कि हस्तुगुप्त अक़द आला द हेच बजाद व क़तबात व क़रयात जिबह बकर अश-मल नयायद । अगर अहयानन् खिलाफ हुकम-ए वाला अहदे मस्दर-ए गाव-कुशी ख़ाहद गरदीद, बग़जबात-ए सुलतानी कि नमूने क़हर इलाहीस्त ख़ाहद गरदीद व बसज़ा ख़ाहद रसानीद ।

of the British forces has been pleased to express his magnanimous and merciful feelings by Divine Grace, by passing the order that neither the butchers, nor the regimental troops, nor the foreigners, nor the travellers, nor the residents of the suburbs of Mathura be *ever* allowed to kill the cows within the said premises.

It is for this reason, it is publicly proclaimed that no body should kill the cows within the said Brijabhūm and that if any one is found guilty of the said offence, he shall be severely punished and no excuse shall be attended to. (9)

By command

(Sd.) I. J. BEANFORD,

Dated
3rd July, 1805. }

*Acting commissary of supplies
and Bazaris. (according to 5th
Rabi-ul-sani 1220 Hijri.)*

But the official solicitude of the first few days was followed by a strong reaction. Some Government officials thought of breaking the pledges given in times of necessity. For example, it seems, when the East-India Company annexed the Punjab, they pledged themselves to protect the cow as had been done by their predecessors, the Sikh rulers. But as soon as the rule of the Company was firmly established, some administrators of the country thought of breaking the promises that had been given at the time of the annexation.

My Lord, in support of this rather serious statement I here print a copy of the letter No. 6, dated Lahore Residency, 10th April 1849, from Secretary to the Board of Administration for the affairs of the Punjab, to the Assistant Commissioner, Mooltan.

“Your letter No. 71, of 5th April, and the correspondence annexed to it, has been carefully considered by the Board of Administration, who have directed me to make the following observations thereon.

“2. You were quite right to act up to what you deemed the literal meaning of the proclamation of 29th March, but the Board believe the spirit of the paragraph 9 noted in the margin to be opposed to your interpretation. The Governor-General of India, they conceive, desired in that proclamation to extend perfect religious freedom to all classes in the Punjab; and your interpretation would obviously make every Mohammadan a slave to the religion of his Hindu Neighbour, and this without absolutely interfering with his own religion.

(9.) The original has been recently found by Chaubey Natwar Lal, a respectable resident of Mathura; and a memorial is being arranged to be submitted to the Viceroy for the resuscitation of the said proclamation.

The Musalman, however, would probably put the case to you much stronger even than the above. He would say:— *‘It is true the Koran does not enjoin me to eat beef as an article of faith, but my race has had this prohibition laid upon it for generations by persecuting conquerors of another creed, and it has become throughout Asia the Sign and Symbol of Hindu triumph and Mohammadan degradation. Those persecuting Hindu conquerors have in their turn been conquered by a tolerant Christian power, and I claim the benefit as I have endured the hardships of subjection.’*

“ 3. The board, therefore, are distinctly of opinion that the Right Hon’ble the Governor-General fully contemplated and intended *the removal of that prohibition against the slaughter of kine which we have only hitherto maintained in the Punjab out of deference to a Sikh sovereign*

“ 4. But the very same reasons which lead to this decision should make it the duty of all civil officers in the newly annexed country so carefully and strictly to regulate the slaughter of kine in their districts as to render it as little offensive as possible to the prejudices of the Hindu population. For instance, it should not be permitted within the bounds of cities, towns, or villages, where Hindus and Musalmans are mixed, but, under severe penalties, should be removed to a distance of not less than 300 yards,— and even then should be away from any thoroughfare. Civil officers should themselves in every large town appoint a spot for the shambles and *butchers’ shops if they value the peace of their districts*, and particularly take care that the Muhammadans do not select the neighbourhood of any Hindu faquir’s hut or religious building. On no account ought beef to be exposed for sale in shops within the towns even though slaughtered outside, and Mussalmans should be severely punished for ostentatiously parading what they know will offend their Hindu neighbours.

“ 5. In short the first tendency of the reaction will be to make Mussalmans abuse a privilege from which they have been so long debarred, and it will become necessary to protect from insult the Sikh and Hindu *so lately in the ascendant*.

“ 6. This correspondence will be forwarded to Government for information and final orders, but the board request that you will mean while act upon these instructions.” (10)

In this case at least, some responsible officials appointed by the East Indian Company did what is now being done so successfully by some of the unscrupulous English and Anglo Indian newspapers and what the Government Officials now cannot do for India is under the direct rule of the Crown and the Parliament. But with one difference. By the former it was contended that Mussalmans "have endured the hardships of subjection" the latter find it to their interest to speak of the Mohammadans as belonging to an "Imperial race" and as the "last rulers of the country". Mark the ingenuousness, if you please, with which it is stated; that prohibition against cow killing "has become throughout Asia the Sign and Symbol of Hindu triumph and Mohamadan degradation"; though at the same time it is fully conceded that "It is true the *Koran* does not enjoin one to eat beef". But who in the face of Shah Alum's mandate has the hardihood to say, that prohibition against cow killing has been the mark of Mohamadan degradation in Asia? My Lord, perhaps you are acquainted with the fact that a mixed meeting of leading Hindus and Mohommadans was called by the Amir of Afghanistan on the occasion of his visit to the Imperial city of Delhi in 1907 and it was urged by his Majesty upon those present that the practice of sacrificing cows should be put a stop to to ensure friendly feelings between the two great communities of India. Did the Amir intend to bring once more the symbol of Mohommadan degradation into India?

My Lord, would it be too much to expect that the subject, which is an all important one and especially so for an agricultural country like India, would receive your Lordship's due attention. The sympathetic Viceroy, too, who at present governs us, would do well to spend a few of his precious moments on this subject. Excuse me, my Lord, if I have gone out of my prescribed limit to say a word or two on a problem that, I sincerely believe, demands an early solution.

(11) In fact (Prophet's) tradition says meaning
 "cow's flesh is injurious to health; its milk is medicinal"

(12) Number of agriculturists in India;

Purely agricultrist	"	191, 263, 080
Partially "	"	3, 323, 214

"Census of India" 1901, Volume A India, Pt. II)



THE GURUKULA SYSTEM OF EDUCATION.

It is a strange irony of fate that a noble institution like the *Gurukula* has its detractors and vilifiers. Its only fault is that it belongs to the *Arya Samaj*. To have a fair idea of what the *Gurukula* is and how it was resuscitated in the modern times, it is necessary that one should cast a retrospective glance over the past history of the *Arya Samaj*. To carry out in spirit the 3rd and the 8th principles of the *Arya Samaj*, its founder started in early days, *Sanskrit Pathshalas* (Schools). But on account of the paucity of good teachers his efforts in this direction came to nought. After the great Swami's death, his followers thought of founding a college to perpetuate his sacred memory. Accordingly, the Dayanand Anglo Vedic College was started at Lahore in 1886.

One of the chief objects, for which the institution was started, was "to spread a knowledge of moral and spiritual truths by insisting on the study of classical Sanskrit." Says Rai Bahadur Lala Lal Chand in the "Draft Scheme," "We are not un-aware that there are at present institutions in the Punjab, as the Lahore Oriental College, which profess to give learned education in Sanskrit, but the education imparted in these institutions is as one-sided, (1) as partial, and therefore as defective as the education received in the Government institutions, which profess to give a thorough training through the medium of the English language. But, what is still more important, an all but exclusive attention is paid in both of the above institutions to the study of what may justly be termed the degenerate period of Sanskrit literature. The classical period, wherein lie deep buried and crystallized the fruits of whole lives spent in secluded meditation on the nature of soul, of virtue, matter, and so far as can be vouch-safed to man, of the Creator, is entirely ignored, and ignorantly passed over in these institutions." (2)

And though the D. A. V. College has done a yeoman's service in many other useful directions 'it has failed' to a very great extent to realize the chief object of the promoters of the institution. And this for causes which are almost ir-remediable and ir-removable.

(1) One point of dispute between Swami Dayanand and the orthodox Hindus was about the authentic character of certain commentaries on the ancient religious books in Sanskrit-

(2) "Life and Teachings of S. Dayanand" (by B. Chhajju Singh) p. 593.

Being affiliated to the Punjab University, it has to follow the scheme of studies prescribed by it. Thus *the Vedic-College* had to teach the *un-vedic* and untrue commentaries of the Rig-Veda and the Upanishads that were prescribed by the University (3) which could not be prevailed upon to replace them (or at least give a choice in the matter) by those written on scientific lines by Swami Dayanand. Consequently, the want of an institution that could arrange for the study of the *Vedas* un-hampered by outside considerations remained un-removed. It was to remove this sore necessity of the Aryas that the Representative Assembly of the Arya Samajes in the Punjab thought of opening an institution on the lines laid down by Swami Dayanand Saraswati in his immortal work, "The Satyarth Prakash." Writes the learned Swami, "Boys and girls, when they attain the age of 8 years, should be sent to their respective schools. In no instance, should they be placed under the tuition of teachers of low character. Only those persons are qualified to teach who are masters of their art and are imbued with piety. The *Seminary* should be situated in a sequestered place. The Boys' Schools should be at least 3 miles distant from those for girls:.....As long as they are *Brahmcharies* (students) they should abstain from the following eight kinds of intercourse with persons of the opposite sex:.....Tutors should see that they keep aloof from the above things, and thus perfect their knowledge, cultivate amiable dispositions and manners, and gain in strength both of body and mind, and thereby grow in happiness. *The school must not be nearer than five miles to a town or a village. All the scholars should be treated alike* in the matter of food, drink, dress, seats, &c. Be they princes and princesses or the children of beggars, all should practise ascetism (severe bodily and mental discipline).....Being thus freed from all worldly worries and cares they should devote themselves heart and soul to their studies. *Their tutors should accompany them in all their recreations* so that they may not fall into any mischief, get indolent, or naughty. (4) (The italics are mine). It was, I repeat, on these lines that the *Gurkula* (or a line of teachers) was proposed to be started in some secluded corner of the country. One great advantage of the scheme, laid down by Swami Dayanand, is that it obviates most of those defects that mar the usefulness of educational institution already existent in India. (5)

(3) "Tarikh-i-Arya Samaj" by L. Radha Kishen Mehta, p. 149.

(4) "The Light of Truth," pp. 36-37.

(5) It would not be out of place here to set forth some notable views of some of the high and responsible Government officials on the system of education already

The proposed institution was opened in 1902, not in 1905 the year of Partition and Boycott, in a lovely place on the banks of the Ganges near Haridwar. Since then, other institutions (6) of the kind have been opened in different parts of the country. All of these institutions are situated at some distance from habitations. The scholars are not allowed to go even to their homes at any time of the year and they can not be permitted to do so (vide Swami Dayanand's views above laid down) before the completion of their studies which extend over a period of 16 years. Now, are not these much abused institutions,

obtaining in the country:—Lord Curzon while laying the foundation stone of a College at Dacca in 1904 made the following remarks:—"Above all the most crying evil, amounting almost to a scandal in the present situation, is that more than half of the students live in wretched boarding houses in the towns, many of them un-licensed and un-inspected, not always kept by the best of characters, and amid insanitary and un-desirable surroundings. There, the youths are exposed to constant and insidious temptations to which it is a wonder, if they do not succumb.....If the essential principles of hostel life are duly observed and the first of them is that residence in the hostel is to include supervision by the resident teachers, then I believe that the expansion of the system will do more for student life in India and will exercise a more profound influence upon the future of the race, than any other reform that can be conceived." (The Arya Patrika, February 27th 1904.) Now the Gurukula is a purely residential institution. Moreover every class is under a separate tutor or two who live with their wards; eat with them, drink with them, worship with them also. His Excellency Lord Minto in his address to the Calcutta students, in March 1908, dilated upon the same point and on one other crying need of India. Said his Lordship, "I believe that on the proper development of affiliated residential institutions the power of this university to confer lasting benefits upon the people of India will largely depend.....I cannot but feel that a system of education which aims at the training of youth, with no regard for religious truths, ignores the very foundation upon which all that is noble in a people should be built. The entire absence of religious teaching is a defect in our system of education and yet it is a defect with which the absolutely necessary religious neutrality of British administration renders it impossible for the Government of India to deal." (The Punjabee March 28-1908.)

Another able administrator gave expression to the same views in a recent speech delivered at Husainabad Arabic Schools, Lucknow. Said Sir John Hewett, "For this evil result, the secular form of our educational system, is in some measure, to blame.

It is difficult, indeed, I fear it is impossible, for a Government pledged to religious neutrality to make provision for the teaching of religion in state Schools" (The Pioneer, January 16-1909).

It is, indeed, strange that the institution, that aims at removing this much decried defect and thus supplements the work of the Government (as was fitly remarked in the above quoted memorial of the Hyderabad Arya Samajists), is considered a centre of sedition.

(6) Another is at Farrukhabad, and is managed by the Representative Assembly of the Arya Samajes in the United Provinces.

instead of doing any thing seditious, helping, *actually* though *indirectly*; the Government in one way ? They are restraining hundreds of youths from attending political meetings, which act is the source of a good deal of embarrassment to all Government officials whether high or low.

But such is the perversity of the enemies of the *Arya Samaj* that they cannot find *good* even in its most beneficial institutions. On the other hand, they find positive *evil* in them. Writes one of them "The *Arya Samaj* the most hostile body to Christ and Britain in India—in north India particularly—are founding a seminary.....It is the Japanese Code; and the reason for adopting it is that in their English college at Delhi, they could not turn out leaders for the villages, their men became anglicised, the people would not understand them. Therefore, they are founding this College, which will turn out men who will stir up India against Christ and Britain (7) "Fine reasoning indeed ! Because the *Arya-samaj* is against Christ, therefore it cannot but be against Britain. Quite so ! My Reverend Sir. These be the missionaries ! The shepherds of the sheep of Christ in the East ! They are ready to incite a civilised Government against a religious body. And why ? Because they cannot withstand its fierce religious onslaughts. If the learned Principal of Trinity College at Kandy had taken the trouble of consulting the calendar of the Punjab University, he would have found out that the *Arya Samaj* has no college, neither it ever had any, at Delhi. Certainly it possesses one first grade College but it is at Lahore.

It is truly said that in these days, an Anglo Indian finds treason in trees, defiance in the running brooks, bombs in stones and sedition in every thing.

Now to some minor accusations.

THE TENTH PRINCIPLE OF THE ARYA SAMAJ

It is said that the view, that the *Arya Samaj* is a political body, "is confirmed by the tenth article of the *Arya* faith which runs:—'In matters which affect the general social well being of our *race* he (sc., the *Arya*) ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may have his own way.' Such an indefinite rule certainly gives great license, and individual members of the *Arya Samaj* took the fullest advantage of it by supporting the *Gaurakshni Sabhas* in these and other Provinces." (1).

(7) Mr. A. G. Frazer, Principal of Trinity College, Kandy in the august (1908) issue of "The Ceylon National Review."

(1) Mr Burns in his Census report (India, 1901, Vol. XVI, N. W. 'P. Pt. I, P. 92.

Mr. Burns' rendering of the word "सामाजिक" ('Samajic') (2.) into 'of our race' is inaccurate. It ought to be 'of the society' (*i.e.* Arya Samaj.) It is clear that a society can bind a man only so far as its rules and regulations go. Thus the tenth rule is not indefinite. It leaves individual members free only as regards those matters that do not come within the purview of the Arya Samaj; but it does not leave free Individual Arya Samajists as such. A small incident would throw some light on the subject. In 1888 an Arya Samaj in the United Provinces sent some delegates to the Indian National Congress. As soon as the matter came to the notice of the Representative Assembly of the Arya Samajes in the United Provinces it passed a resolution and added it to the bye-laws. It still stands on the Statute Book and runs thus:- "No Arya Samaj as a body will join any political movement publicly or privately, directly or indirectly." (3)

But here is a more clever critic. He says, "It is true the Arya Samaj is a religious body; but the religious movements that possessed vitality like it did many things which, to speak strictly, were not religious". And as an instance, he points to the spread of Christianity and the fall of the Roman Empire. (4) In reply to such a critic as this I cannot do better than quote your Lordship's own words:—

"It has often been thought since, as it was thought by timorous reactionaries at the time, that Christianity in various ways sapped the strength of the Roman Empire, and opened the way for the barbarians. In truth, the most careful and competent students know now that the Empire slowly fell to pieces, partly because the political arrangements were vicious and inadequate, but mainly because the fiscal and economic system impoverished and depopulated one district of the vast empire after another." (5)

But here comes an indomitable critic and without speaking a single syllable points towards

LALA LAJPAT RAI.

True, Lala Lajpat Rai, a zealous worker of the Arya Samaj, is also a leader of the Congress party. But it is still a moot point

(2) The original runs as follows:—

सब मनुष्यों को सामाजिक सर्व हितकारी नियम पालने में परतंत्र रहना चाहिये और प्रत्येक हितकारी नियम में सब स्वतन्त्र रहें—

(3) Passed on 29th December 1888 and published in the annual Report of that body for that year (The Virjanand Magazine, August 1907)

(4) The accusation is the substance of a talk with a district Officer.

(5) "On Compromise," P. 259.

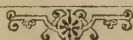
whether the Arya Samaj is considered to be a political Society on account of his being a member of that body; or he was deported on account of his connection with the Samaj. At least, the former view does not stand the test of reasoning. For when we find Hindus like messrs. B. G. Tilak and Madan Mohan Malviya; Budhists like Mr. G. K. Gokhale, Mahamedans like Nawab Syed Mahamud Bahadur, Brahmos like Messrs Surrendra Nath Bannerjee and Bepin Chandra Pal, Parsis like our "Grand old man" Mr. Dadabhai Noroji and Sir Pherozshah Mehta, and Christians like Messrs Hume and Rutherford Sir William Wedderburn and Sir Henry Cotton working for the Congress cause; we do not brand the whole communities to which they belong as seditious or political. Then why should we call the *Arya Samaj* a political Society for contributing one or two Lajpat Rais to the general cause of the country? This inclines me to take the same view of the matter as Mr. Nevinson has taken. (6)

My Lord, here arise a set of questions. If the teachings of the Arya Samaj are not seditious but on the other hand the views of the Samajic leaders on British Raj are *distinctly* favourable; why is it that the Samaj is stigmatized as a political body? (7) *Who* are the persons who think it advisable, in their interests, to have it considered a political society, instead of the religious one that, in reality, it is? What are their motives? These questions are important in themselves and require sepearte treatment. I shall take them up in my next.

MADAN MOHAN SETH.

(6) Writes Mr. Nevinson in his recent book called "The New spirit in India;"—"But it was not entirely for his personal excellence that the Punjab Government struck at Lajpat Rai nor for the wide influence of his decisive eloquence. It was because they hoped to strike the Arya Samaj at the same time. The authorities in Northern India always timid and suspicious owing to the neighbourhood of the Frontier and the more warlike character of the people, had long regarded the Samaj with special enmity. I have known a soldier with papers of the highest character turned out of his Sikh Regiment admittedly for belonging to the Arya Samaj. Much of this suspicion arises from false information, such as is always supplied to officials who remain isolated from the surrounding people. The editor of the *Hindusthan*, for instance, who had recently been sentenced to two yensa imprisonment, was described as a graduate of the Anglo-Vedic College, though he had hardly been there a month, and owed the rest of his training to a Christian Mission School. In the same way young Ajit singh, who was deported on suspicion of tampering with the native troops, was described as a prominent Samajist, though he had never belonged to the Samaj at all." (Chapter on "Arya Samaj").

(7) To be a 'political society' is not a bad thing in itself; but to have a religious society declared political in order to see it crushed is something cruel and dastardy.



II.

"Shall I strive to please the Maharaja of Jammu and Kashmir, or shall I strive to carry out the mandates of Ishwara-the sovereign of of sovereigns-embodied in the Veda?" — Swami Dayanand Saraswati.

"We call ourselves Liberals. We are proud of the name. We are prepared to maintain our title to it against all comers But how do we stand? What has been in days gone by the essence of the liberal creed and the spirit of Liberal work? I think I may say, and you will agree with me, that for the first sixty or seventy years of the present century, the Chief mission of liberalism was the mission of Emancipation".

The Right Honorable Mr. H. H. AQUIATH.

My Lord,

Before the advent of the Arya Samaj the rather unwieldy bulk of the Hindu Community lay inert and motionless, a mass of lifeless matter. It was completely deadened by the so-called *Brahmanic* influence of the *Puranas* and other latter day accretions. Hinduism had lost all strength to withstand the fierce religious attacks that were being made by Moslems to which were now added those fiercer but subtler of the Christian Missionaries. The Hindu creed lacked grace even to reclaim those who, for some cause or other, had taken to Islam or to Christianity. Hinduism had become a sort of water-tight Compartment into which no outsider might enter. The numbers were consequently falling daily. Both the Moslems and the Christians were reaping a bumper crop to the profound dismay of those few Hindus who, though still alive to the great danger of the situation, were yet unable to avert it with any success. At such a crisis as this, the birth of the new movement gave life to the almost dead Hinduism by freeing it from the effects of the deadly poison of unreasonable dogmas and superstitious ideas that were eating into the very vitals of the mot ancient faith that had given solace to millions of mankind and still affords 'solace' of 'life' and of 'death' to many of the learned philosophers of the west. The

Arya Samaj by its direct appeal to the Vedas, not only rendered ineffectual a mass of criticism that was directed by the Moslem molvies and the Christian missionaries against the filthy teachings of the *Puranas*, the productions of the most degenerate period of the Hindu religion; but also presented to the *masses* a sublimer religion, a nobler faith which turned their attention to the true Revelation. This is an important turning point in the religious history of India. From this moment begins the overthrow of the crescent and the cross. And though the Hindu grovelling in darkness for ages still fights shy of the sublimer light of the Vaidika sun; he is yet slowly but steadily realizing the true worth of the new light.

FIERCE RELIGIOUS CRITICISM.

In pre-samajic days, the Mohammedans and the Christians were both vigorously carrying on their propaganda of religious proselytization. For this, they *lectured*, wrote pamphlets and did everything that lay in their power to criticize the Hindu religion. At times, they, especially the Christians with their new religious zeal, exceeded the bounds prescribed for fair criticism and had to be snubbed by the Government. Writes Mr. S. M. Mitra, in his article on "The Press in India (1780-1908):

"Lord Minto (Governor-General 1807-1813) had only been two months in Calcutta when the Secretary to Government was instructed to address (the 8th of the September 1807) the English missionaries residing at the Danish Settlement of Serempore and desire them to remove their press to Calcutta, so that its productions should be subject to the immediate control of the officers of Government. Some of the religious pamphlets and treatises issued by the missionaries from that press, and directed against the Hindu and Mohemad'an religions, had, (as they were circulated in the Company's dominions) appeared to Government to be calculated to produce irritation, alarm and dangerous effects, and to be contrary to the system of protection which the Government were pledged to afford to the undisturbed exercise of the religions of the country." (1)

But the centuries of slavery, both political and intellectual especially the latter, have made the Hindu so much enervated that

(1) "The nineteenth Century and After." August, 1908, p. 190.

he silently saw his religion mercilessly criticised and his brothers cruelly snatched away from his bosom. Still he remained silent and thought sufferance was the badge of all his tribe.

But the new force was to revolutionise the whole situation. Alone the first Aryan preacher, the great founder of the Arya Samaj, rose against millions of Hindus, Mohammedans and Christians and declared war upon them. To see Christianity as vigorously criticised, as any other religion, was a sight. For said a noted Arya Samajist in a speech delivered some sixteen years ago; "None of the prevailing religions of India—Mohammadonism, Buddhism, Jainism—could venture to criticise Christianity because they could not safely expose their own breast to the steel of opposing criticism. But Swami Dayananda brought a new tactic to the warfare which was fiercely raging. He claimed no exception to the truth which he himself preached, and craving no mercy from any religion, or for the matter of that, from any philosophical system of the world he extended none to those systems." (2) This uncompromising attitude and fearless criticism from an *unexpected* quarter quite upset the minds of millions of Moslems and Christians whose vigorous religious propaganda for many centuries was *not accustomed* to any check or opposition. It enraged them. Even the merciful Jain thought of prosecuting the Swami. (3).

Many attempts were made upon his life and at last a Hindu-Moslem attempt came out successful in poisoning the great Reformer at Jodhpur, the effects of which proved fatal to him. "And after him," writes a Hindu, "many of his followers, one is forced to say, did not throw oil over troubled matters but fanned the flame into a regular blaze." (4) Certainly most of the follow-

(2) M. Munshi Ramaji on "The Future of Arya Samaj," (1893), pp. 10-11.

(3) Vido, "The life and teachings of Swami Dayananda," pp. 471-475.

(4) "The Hindustan Review," December, 1907, p. 518.

In this connection I may quote a few words of a famous Parsi journalist of Bombay, a philanthropic gentleman who is held in great esteem both by the rulers and the ruled.

Writes Mr. B. M. Malabari in a recent issue of his *Indian spectator* :—"The Arya Samaj is not the only progressive movement which has lent leaders to advanced politics. Mr. Bepin Chandra Pal is a Brahmo, and at least one anarchist is said to have desired the last 'sacrament' to be administered to him by a Brahman missionary. It is absurd to impute to a religious association the political predilections of a few individual members. As Mahatma Munshi Rama declared, the

ers of the great Swami were and are still fired with unbounded zeal for their Dharma. They thought and still think it their duty to take the light of Vaidika Dharma to the remotest corners of the world. Some of them made the study and criticism of the different religions prevailing in India as their special concern. Pandit Lekh Ram, a dauntless preacher and a writer of some force, devoted himself to exposing the religion of the prophet of Arabia. Wherever he went he delivered speeches against Islam and carried on numerous religious discussions. To silence this powerful untiring critic first of all the logic of litigation was resorted to by our Moslem friends. When in that too, they were worsted; they could not think of any other resource but their old weapon, the dagger. On March 6th, 1897, a hired wretch of a moslem ruffian stabbed the great preacher; and thus the closing years of the nineteenth century of the Christian era witnessed the sight of a *Religious Martyrdom*, a spectacle unique in the history of the modern civilized world. Since then, in numerous cases the members of the Arya Samaj have been prosecuted by followers of different religions. But they have never played the plaintiff. Though on some occasions the Govt. itself has taken notice of the excesses committed by those very persons who have been so lavish in complaining against the Samaj. Startling have been the revelations brought to light during the course of some of these proceedings.

In the judgement of P. Gopinath (a Hindu) V. L. Munshi Rama (a well-known Arya Samajist,) and others, Mr. H. Calvert the city Magistrate of Lahore, observes thus :—

“He (P. Gopinatha) *admits trying to incite the Government against the Arya Samaj* after the Government prosecuted him for obscenity, and the general truth of the article complained of is clear from the exhibit.” (5) (The Italics are mine) Another revelation of a similar sort took place during the course of criminal proceedings started by the Government against a Hindu preacher

Arya Samaj, as a body, is concerned with the attainment not of political power, but of moral and spiritual force.’ One of the reasons why the Aryas provoke suspicion may be that in religious disputes they are hard-hitters, and the language which they use towards alien religions is not of the milk-and-water type.

The Italics are mine.

5. The judgement in “P. Gopinatha V. L. Munshi Rama, etc.”

Dated Lahore, 2nd September, 1901.

While delivering judgement in this case, Mr. P. Harrison, the District Magistrate of Allahabad observed :—"Finally I may refer to exhibit A which purports to be secret information given to the officers of Government in regard to the mutinous and rebellious character of the Arya Samaja. It is admitted by Ala Rama to be his composition and to be circulated by him to the officials. It consists mainly of the same extracts which are collated in exhibit Z with comments thereon. The objects of the notice cannot in any way be considered as religious. *It is intended to hurt the Arya Samaja and to put the officers of Government against them.*"(6)

These are a few of the noble efforts of our mild Hindu brethren to incite the Government against the Arya Samaja, that have been brought to public gaze during the course of judicial proceedings held in public courts. But where be the innumerable "votive tablets" of those who were never brought to light. When to these are added the numerous reports of the secret service of the country which are recruited from the very dregs of the Indian society, men whose religious prejudices are always at a boiling point and who have yet to learn to give fair chance to their religious antagonists in matter where religious issues are not involved one can well imagine the reason why in official circles the Arya Samaja is looked down upon with a suspicious eye. One may go a little further and think of the efforts of the great community that has "Imperial traditions" at its back and most of whose members have always been notorious for their fanaticism. Ah! to be sure, their "Imperial" sense has been deeply outraged by the stubborn resistance presented by a few of the "infidels" of the "conquered race." Unfortunate Arya Samajists! they have not only defended their own faith but have dared to say unpleasant things against the teachings of the Prophet of Arabia. Woe be to them! Let no occasion pass, whether it be a private visit to an official or a public function, without taking revenge upon them for their "foolish" defence and "satanical" opposition to truths so nobly expressed in the Koran.

RECLAMATION, PROSELYTIZATION, AND RAISING THE STATUS OF LOW CASTES.

But the fearless religious criticism has not been the only thing that has given offence to the innumerable votaries of different

(6) (The Italics are mine.) judgement in "King Emperor versus Ala Rama Sanyasi," Dated 26th November 1902.

sects and religions; reclamation of the Hindu renegades is another and a more important one. In fact a universal tone is given to the *Vaidika Dharma* by a system of proselytization. The key to the whole situation is to be found in the following significant words of a *Moslem* writer of some reputation in Northern India. Writes Khan Bahadur Moulvi Zakaullah Khan in a learned thesis on "Religious Progress under British rule :—

"Let us look at Swami Dayananda Saraswati, a great religious reformer of this reign. How much the Hindus have been benefitted by his criticism of their religious system. The Swami was educated in Sanskrit by Pandits of the old School. The new English system had nothing to do with his education. He founded no new religion but had belief in those very *Shastras* that were held sacred by the Hindus. He wrote their commentaries and translated them into Hindi. Many Hindus do not acknowledge the authority of his commentary. The Swami freely attacked the popular religion of the Hindus and never cared as to what the Hindus would call him. Pandits opposed him bitterly but the Arya Samaja was established. The Samaj first waged a religious war against the Hindus and then against every other religion irrespective of the fact that it made response to its challenge or not. It adopted a way of criticism that mostly consisted of plain and abusive language. Apart from these things the Samaja has benefitted the Hindu religion a good deal. *In former days, if any Hindu read 'kalma' (i.e. accepted Islam) or got himself baptised; he could by no means re-enter his former religion but was out-casted for ever.* But the Arya Samaja has now begun to reclaim them to their creed. In the Etawah district the Samaja has recently reconverted 370 Rajputs who had embraced Mohammadanism. Besides this it has reclaimed many Hindus who had become Christians. During the present famine the orphanages under the control of the Arya Samaja have publicly announced that no Hindu child be made over to the followers of a different religion but be sent to the Samaja orphanages which would bear the whole expense of travelling and of his rearing. The Samaja has washed away from the skirts of Hinduism the stain of non-admittance of men of other religions into its fold. In 1852 when Professor Ramachandra was to accept Christianity renouncing Hinduism; there was at Delhi a learned Pandit from Benares staying at the garden of Madho Das. The Hindus requested the Professor to

see the Pandit and have a discussion with him. The Professor with a large multitude of Hindus went to the Pandit who asked him to explain the objection he had against Hinduism. The latter replied that he could not believe that the Hindu religion was on behalf of God; because God's religion ought to be the same for the inhabitants of the whole world and every man could be admitted into it. But the Hindu religion was monopolised by the Hindus of *Bharat khanda* (India) only and no man of any other religion could enter it. The Pandit gave a shilly-shallying reply that carried no weight. This stain the Arya Samaj has removed and it admits any and every body into its fold." (1) (The Italics are mine). It is a momentous step and one that has produced a great stir in the ranks of the Moslems and the Christians who thought their booty to be secure. In the early sixties, the Christian missionary cherished the bright hope of a wholesale conversion of India. Accordingly we find Sir H.S. Cunningham (writing of the Viceroyalty of Earl Canning) observe: "There were many (Englishmen) in India at this time, not mere fanatics or enthusiasts, who regarded the conversion of the people of India as not an improbable event, and the endeavour to promote it as a duty, which no human mandate could overrule. One officer had openly preached to the soldiers of his regiment at Barrackpore: another had inscribed the Lord's Prayer in pillars on the main road entering the capital of his district. The hopes of missionaries rose high. Their language was confident and courageous. Some of their manifestoes sounded like invitations to general apostacy. Their influence on legislation was unmistakable.....It is significant that, on so important an occasion as the banquet given by the Directors of the 'East India Company' to Lord Canning on his appointment as Governor-General, Lord Palmerston had used language, which in India might not unreasonably have been interpreted as suggestive that the conversion (to Christianity) of the people was among the hopes, if not the immediate projects of the Government. 'Perhaps' Palmerston said, 'it might be our lot to confer on the countless millions of India a higher, and

(1) Translation of an extract taken from "Urdu-vernacular Matriculation Text" Prescribed for Allahabad University Matriculation, year 1909-1910, Third edition, 1908, pp. 68-71.

nobler gift than any mere human knowledge (Christian Religion).”(2)

But these hopes are not to be realized now and the propaganda of the Arya Samaj has not a little contributed to their abandonment. The days of conversion of men like Professor Rama Chandra have gone and now mostly those people who form the lowest stratum of society or whose means of livelihood are precarious, find in Christianity a paying [concern and forthwith enrol themselves under the banner of Christ. In support of my contention I can produce the most reliable evidence. Here are a few witnesses. In a sermon delivered in January 1901 the Lord Bishop of Calcutta said: “There is a great probability that in a country like India where the strong ties of habit and association hold back persons of high-standing from Christianity, the ancient patriotic feeling is all arrayed on the side of the ancient religions, where it is only natives of low caste or of no caste who can become Christians without making an immense personal sacrifice, such converts as are made by Christian missionaries will be often taken from low and ignorant classes; they will seldom be (although they are sometimes) representatives of the highest Indian Civilization and culture.”(3) The next witness is more outspoken. Said the Lord Bishop of Madras on the occasion of the decennial missionary conference held in Madras in December 1902, “In South India the accessions to the Christians Church during this period have been mainly, though not exclusively, from the humbler ranks of the Hindu population and there can be little doubt that social causes very largely co-operated with individual conviction of the truth of Christianity in bringing men and women to Christ; in admitting that we do not condemn the movement.”(4)

Recently too, the Right Rev. the Bishop of Madras has made remarks of the same import. Says he: “The number of converts from among the highest castes has been extremely small; the power of the caste system remains unbroken; and the antagonism to Christianity is almost as strong as ever. No doubt, there has been a general diffusion of Christian ideas and sentiments

(2) “Life of Earl Canning” by Sir Cunningham, quoted in the *Vedic Magazine*, Vol II, No. 6, pp. 41-42.

(3) *The Arya Patrika*, January 12, 1901.

(4) *The Arya Patrika*, December 20, 1902.

among the higher castes, and the majority of educated men have imbibed a sincere admiration for the human life and character of Christ; but against anything like the acceptance of the Christian creed, the higher ranks of Hindu society present a solid and unbroken front. So far as I can judge, they are no nearer to the Christian church to-day than they were twenty five years ago; indeed, in some respects, I think, they are further off.”(5)

But the conversion to Christianity of the low castes too is not to last very long for the Arya Samaj seems to be fully alive to the situation. And though it lacks the unbounded monetary resources of its adversary, the Christian Mission society; it yet has begun from 1901 to affect the fusion of some of the low castes in the Punjab. In fact it has succeeded in raising the social status of some ten thousand of such persons within the last few years.(6)

One other item of Christian conversion has been the rearing of the orphans of India. To this the numerous famines have contributed to a large extent. In fact, they are called *harvest times* for the missionary. Formerly when there were no orphanages of other communities the Christian missionaries got the monopoly of the orphans of the land. But since the establishment of the Arya Samaj a number of orphanages have been organized by that body and in this work it has been imitated by other communities too. The Arya Samaj does its best to save the Hindu orphans from the clutches of the missionary. This too has proved a source of considerable irritation to our Christian friends. They have tried to injure the Samajic movement by prosecuting its members for giving protection to the orphans. The Simla case, in which one Miss Taylor prosecuted Lala Mela Ram, the President, and other members of the Simla Arya Samaj, is a good instance in point. The case dragged on for some six months from October 1901 to April 1902, and though it ended in the acquittal of all the accused it entailed much pecuniary loss on those concerned in it. (7) Besides these public cases, who knows in this “paper age,” how many hundreds of “Demi-officials” have been and are still being

(5) “The Nineteenth Century and after” June 1907.

(6) Vide, the “Aryan Calendar and Directory” (Published in Urdu every year) for the last 7 or 8 years.

(7) Vide, “Tarikh-i-Arya Samaj,” (Urdu) by L. Radha Kishan p’ 165.

addressed to High Govt. Officials by European missionaries, complaining of the work of these highly 'Seditious' Arya Samajists who have gone so far as to invade the very Mission compounds to recover the innocent minor girls kidnapped by the decoying members of the Zenana Mission. And such cases have not been few in number.

What with its fierce religious criticism and what with its vigorous movement of proselytization, the Arya Samaj has given provocation to the adherents of all the religious systems existing in India, and especially to the Moslem and the Christian. And it is not at all surprising to see some of them revenge themselves for defeat in the domain of religious controversy by the employment of methods of questionable morality. However, these are not the only communities offended; the powerful official community too has its own grievances against the Arya Samaj. But these are the outcome of different causes and in the next few lines I shall chiefly devote myself to a rather minute examination of these.

SAMAJIC POWER OF ORGANIZATION AND THE OFFICIAL COMMUNITY.

Centuries of political subjection and intellectual servitude had brought about a curious change in the mind of the Indian. He was ready to kneel down before any and every body that he thought was armed with some authority whether natural or supernatural. Even before stones and stalks he stood with bowed head and folded hands. All this was to change with the advent of the Arya Samaj. The complete overthrow of unquestioning obedience to spiritual power was followed by a partial diminution of the excessive awe felt by the Indian towards temporal authority. The entire lack of organization was to change into a system of repair and re-building. Before the Arya Samaj took the work of re-organization into its hand there was not a single corporate body made up purely of Indians existing in the land. The corporate organism was first introduced by the Samaj; and round it arose numerous indigenous bodies that are to-day working for the good or for the evil of the country. It was for the first time in the history of modern India that an Indian thought of standing on his own legs. The Arya Samaj thought of doing by persuasion what could not be achieved by legislation.

Moreover it considered and still considers it useless to remove social abuses by means of statutes instead of by changing the

very way of thinking of the people on religious and social subjects. It has always thought with your Lordship that "ascetic law-making in the interests of virtue has never been accompanied either by law-making or any other kinds of activity for making virtue easier or more attractive." And it sincerely believes with your Lordship, "that what seems to the criminal lawyers and passionate philanthropists self-evident, is in truth an illusion, springing from a very shallow kind of impatience, heated in some of them by the addition of a cynical contempt for human nature and the worth of human existence." The Widow Re-marriage Movement is a good instance in point. What the Hindu Widow Re-marriage Act (1856) of Ishwar Chandra Vidyasagar could not do in several decades, the Arya Samaj has been able to do in a few years only. With unbounded zeal it has taken up many important undertakings and has been more or less successful in carrying them out. This self-help has produced a considerable amount of self-respect in the Arya Samajists. This is to explain the phenomenon, that while some Indians descend to abject flattery and slavish deference the Arya Samajists stand aloof from a position that is by no means enviable. In fact, now a days a plain outspoken man and an Arya are considered to be synonymous terms. Here is an interesting fact to illustrate this:—"A young Lieutenant in a regiment started a controversy with his *Moslem* Jamadar and was worsted. To satisfy his pique he reported his conduct to the Officer Commanding. The dignity of the stripling had been insulted and the prestige of the Government was in danger because he had been defeated in argument. The colonel who was as great a wise-acre as his doughty lieutenant summoned the Jamadar to his presence and said to him 'Well *Badmash* Arya Samajist! Why did you speak rudely to the Sahib.' 'I am a Mussalman, Sir!' replied the Jamadar. 'Well then! you are a Mussalman Arya Samajist.(1) Funny indeed! but how sad. This one incident is sufficient to explain the fact that *any body* indulging in high talk, either on the public road or in the railway trains, is taken for an Arya Samajist and reported as such.

Ah! the graces of the Arya Samaj serve it but as enemies,

(1) Reported by M. Munshi Ramji in his speech on the occasion of the anniversary of the Lahore Arya Samaj; November 1908.

and its virtues are sanctified and holy traitors to it. Rightly said Adam to Orlando: "What a world is this when what is comely envenoms him that bears it." The very quality of self-respect is sufficient to brand Arya Samajists as 'rebels.' Here I am reminded of some very pertinent observations of the Hon'ble Mr. G. K. Gokhale on the subject. Said the Hon'ble gentleman in the council chamber on one occasion: "My Lord, when the officials in the country talk of sedition they do not always mean the same thing. Different officials have different ideas of sedition. There are those who think that unless an Indian speaks to them with 'bated breath and whispering humbleness' he is seditious.(2) &c.

Another excellent quality, that might have in other civilized countries won the good opinion of both the rulers and the ruled has been a source of much evil to the Arya Samaj. The Rev. Mr. Holland speaking of the Gurukula anniversary celebrations, wrote, that "the whole thing showed a capacity for organization *with which the Indian is not usually credited*" (3) and lo! the very power of organization has proved traitorous to the cause of the Samaj. Writes Mr. E. D. Maclagan, Superintendent of the Punjab census Operations: "The fact that the Aryas are mainly recruited from one class, and that the Samaj possesses a very complete organization of its own, has laid it open to the charge of supporting as a body the proclivities of a large section of its members; but the Samaj as such is not a political but a purely religious body." (4)

My Lord, it is often said that the public in India does not accord the necessary amount of support to educational and other philanthropic undertakings of the state, that private enterprise is almost nil in India and that much can be achieved if it be forthcoming (5). But the Arya Samaj knows too well from its long

(2) Speech, (G. A. Matesan and co., Madras), Appendix [p. 197.

(3) The Italics are mine. (Vide " East and west," Bombay, june 1907.)

(4) Census Report, 1891, p. 174.

(5) " Congestion In Govt. schools and not a few aided schools," the Director of Public Instruction of U. P. of Agra and Oudh remarks " is becoming a serious matter; and in a great many schools it is not possible to accomodate the crowd of applicants who clamour for admission. The difficulty would be solved, if private enterprise could undertake to cater for the demand which cannot meet- "

experience, to take this tall talk seriously. Some of the officials here, who speak so much of private enterprise, are not at all pleased with any work of the sort. So long as private institutions remain *virtually* official, every thing goes on smoothly. But as soon as they are run on independent lines, they are considered to be centres of sedition. The Mohammadan College at Aligarh and the Hindn College at Benares are good illustrations in point.

While the former is a state-aided institution; the latter is purely a private one. And though the oily talk of Mrs. Besant and the expulsion of some Bergalee professors from the College have done much to remove the suspicion entertained about the Hindu College; it is still an open secret that the commodity turned out by the College at Aligarh fetches a far higher price in the official market. If private enterprise is a thing *really* desired by the official; none deserves a more considerate treatment at his hands than the Arya Samaj that has done a tremendous amount of educational work through its powerful press and still more powerful platform and through its numerous schools and Colleges scattered all over Northern India. But nothing is more distasteful to the sense of some members of the powerful official Community, that considers itself to be the centre of all activity, than to see men doing their own work without official help. Their pride is wounded to see private persons doing as good a work as they could do. In this fretful mood the numerous unfavourable reports recieved from different quarters—from the worsted Moslem, from the angry missionary and from the vile detective—produce their own effect on the official mind. And that is, my Lord, in a word, the whole reason why the Arya Samaj is considered to be a political association.

For the members of the Samaj it would have been a matter of very little importance whether their society was considered to be a religious or a political one by an outsider but for two reasons. In the first place, the false notion frightens away many for whom the present comfort is the whole consideration and the acceptance of truth occupies an inferior place.

In the next, it gives an easy handle to many unscrupulous officials to persecute members of the Samaj in the name of order, peace and good goverment.

My Lord, now nothing remains for me but to draw your attention to the the numerous cases of *pure religious* persecution that

have begun to darken the bright page of the history of British supremacy in India.

RELIGIOUS PERSECUTION IN THE 20TH CENTURY.

Sir Henry Campbell-Bannerman said on one occasion, "John Bull had many weak points no doubt, but he had one good point above all others that he liked that which was straightforward and open and candid, and honest and above-board both in language and in action." (1)

If that be the case, the persecution of the Arya Samaj becomes all the more strange. The Arya Samaj is a society that has no inner circle or outer court and whose constitution is the simplest possible. Every Samaj has a president, one or two Vice-Presidents, one or more than one Secretaries, a Treasurer and a Librarian elected every year. The general management is entrusted to a Managing Committee that consists of the office-bearers of the Samaj and a few other members. The Samaj holds ordinary meetings every week, generally on Sundays. (2)

And all its meetings whether special or general, ordinary or extraordinary are open to the public. In fact the very object for which the Samaj is established is of a public nature, namely, to preach and propagate the Vedic Dharma. Every body, be he a Hindu or a Mohammedan, a Christian or a Buddhist, a Parsi or a Jew, a Sikh or a Jain, an official or a non-official: I say every body is most cordially invited to attend the meetings of the Arya Samaj. It has no secret literature. In fact, the Samaj severely takes the Jains to task for not publishing their religious books (Vide "Light of Truth," Chapter XII) Thus, my Lord, the Samaj does all its work

(1) His speech at National Liberal Club 1st June, 1905.

(2) 'Sunday' is generally the Samaj day because it is convenient for all the members whether they be Govt. servants or not. Says Mr. D. C. Ballie in his Census Report for 1891 "In general the adherents of the Samaj are numbered almost entirely amongst those who have received an English or superior vernacular education; most of them are in Govt. Service or amongst the trading classes." (Vol. XVI, p. 259.)

The programme of the weekly meetings is generally as follows:—

"The proceedings open with the recitation of Veda Mantras, next follows prayer in Hindi (Vernacular), which is followed by hymns and recitation from the Vedas. A sermon on some religious or social subject is delivered and the whole proceedings close with the singing of the Arti and the recitation of the ten principles of the Samaj." (Handbook of the Arya Samaj, 1906 p. 41.)

Note.—Every Province has its own Representative Assembly consisting of members from different Samajes in the province.

in open day light. It abhors secrecy. But there may be this reason why it is so much misrepresented in the official circles that the officials, instead of attending its meetings themselves or deputing highly educated and unbiassed subordinates, such as can understand the learned discourses, send ill-educated, almost ignorant, members of the secret service to take down notes. These detectives, most of them who do not know a single word of Sanskrit, a language which contributes most to the thoughts and expression of the Samajic lecturers, scribble as best as they can and report whatever it pleases them. For report they must and there exists no means to check their reports. This much is certain that these reports and other causes enumerated above, have brought about a most deplorable state of things. Innocent persons are ill treated and oppressed for holding a certain set of religious beliefs. Here I present to your Lordship a few typical cases of religious persecution, *pure and simple*.

THE CASE OF GULAB CHAND.

Gulab Chand was a clerk in a Sikh Regiment. He was honest and did his work most conscientiously. He is, however, fearless in maintaining and defending his position whenever it is necessary to do so. His superior officers at first always commended this trait in his character. But what was formerly a recommendation is now regarded a disqualification—especially in an Arya Samajist—and has cost Gulab Chand his post. He got an increment and was transferred to another station. He applied for leave which was refused. He went personally to the Commanding Officer to urge his petition. For this offence he was sent to the *hajat* for three days. When he was released he was questioned by the officer if he was an Arya Samajist. The reply being in the affirmative he was ordered to present himself next morning. When he did so the order of dismissal was communicated to him. The officer who was presumably acting under instructions was moved to pity and gave him a discharge certificate, a copy of which, with your Lordship's permission, I subjoin here :—

“Gulab Chand asks for a certificate in explanation of the entry in his discharge certificate of the cause of his discharge from 85th Sikhs, as he is afraid it will prevent his getting employment again as a clerk. I hope this will not be so, as there is nothing whatever against him *as a clerk*, all his certificates are good and it was on the strength of them that he was transferred from the 67th Punjabis to the 35th Sikhs as a D. Coy : Clerk.

"After his transfer papers had been completed and he had joined the 35th Sikhs, it was found that he had been given 3 days' imprisonment by the Officer Commanding 67th Punjabis for a breach of regulations (a) (after his transfer had been accepted by the Officer Commanding 35th Sikh), and also it came to light that he was a member of the 'Arya Samaj' and it was considered undesirable to have a member of that society in a Sikh Regiment.

"On the strength of the above facts the case was submitted to the General Officer Commanding 7th Division *suggesting that Gulab Chand might be re-transferred to the 67th Punjabis* but the G. O. C. directed that "under all the circumstances of the case he should be discharged under Indian Article of war Article 4. (b).

"I hope therefore that the circumstances of his discharge from the 35th Sikhs will not prevent him from obtaining further employment as a clerk in any department where the above facts may not be considered to militate against his employment as such.

DELHI; } (Sd.) W. C. M. WOODCOCK MAJOR.
4-7-07. } *Officiating Commandant 35th Sikhs.*

The above document speaks for itself. There is no need of comments. In the face of this case, can it be said, my Lord, that the Government still holds to the famous promise made in the proclamation of Queen Victoria in 1858 that "None be any wise favored, nor molested or disquieted by reasons of their religious faith or observances." Or is it, that the promises of political equality are to be held more sacred than those of religious non-interference? I would fain think not so. But the facts are too stubborn to be neglected. Here is another case.

THE CASE OF LAKSHMAN RAO SHARMA.

Lakshman Rao Sharma was the Head Accountant in the office of the Inspector-General of State Police, at Indore. He in the capacity

(a) Breach of Regulations.—This was strict observance of Regulations because the victim went to the G. O. C. Kokat Brigade to persuade him to ask the O. C. 67th Punjabis the reasons for which he was stopped to avail himself of the already given leave!!! This is in accordance with Indian Articles of War Article 167.

(b) I. A. W.—This article authorises a G. O. C. to sanction the discharge of a soldier whose discharge is recommended by the Commandant of a Regiment, but this was not the case with the victim because the Commandant of his regiment did not recommend for his discharge but suggested for re-transfer to the old mixed (35th being the pure Sikh) Regiment.

of the President of the Indore Arya Samaj took permission from the Magistrate for a procession in connection with the Samaj anniversary which came off on the 21st., 22nd. and 23rd. June of 1907, the year of L.Lajpat Rai's deportation and of general official panic. The Magistrate had to modify his former orders considerably under pressure from above. It may not be unknown to you, my Lord, that the Indore state is under the administration of a Council of Regency and these councils in most cases act under the general supervision of British Residents. Well, as soon as the Inspector-General of Police came to know of Lakshman Rao's connection with the Samaj; he called him to his office and a conversation took place. Here I give the gist of it in the words of Lakshman Rao himself:—

Inspector-General: Are you an Arya Samajist?

Lakshman Rao: yes, sir,

I. G. : Do you take any active part?

L. R. : I am president for this year.

I. G. : Had you been to the Magistrate to ask permission of the procession?

L. R. : Yes, Sir,

Here he gave me a long lecture advising me to withdraw myself from the Samaj, and giving me good many promises for the future. I repeatedly requested him to let me know if he had heard or received any complaint against the Arya Samaj; because the enemies of the Arya Samaj had got a golden opportunity to prejudice the minds of European officers and I suspected some mischief had been at work. He again continued: *'I have a very high opinion about you and have no other complaint against you but I am very much displeased to see you taking part in such a seditious body'*

Here he read out a paragraph from the *Pioneer* in which it was said that the Punjab Govt. regarded the Arya Samaj as a seditious body and finally asked my opinion.

My reply was :—" My conscience does not tell me that it is seditious and as far as I have a knowledge of it I take it to be a purely religious body and secondly as President it will be very disgraceful on my part to withdraw myself at the eleventh hour. I, therefore, request you to kindly allow me to join the ceremony and then I shall try to see my way to act according to orders." He refused to comply with my request and said,

"You cannot join it at any rate and in case you do, you will be dis-

missed and prosecuted." I saw no other alternative than to say:—"I shall have to join the procession at any risk and cost. I can't betray my faith for the sake of bread."

Noble words these. But they cost poor Lakshman Rao his post. My Lord, would these two cases do ; or are some others still required to convince you that religious persecution, pure and simple, is being vigorously carried on under the very nose of a civilized Government that is pledged to a policy of strict neutrality in matters religious.

If so, I may take up the case of a poor preacher who had to rot in the Jail for no other cause than that he is an Arya Samajist.

The case, with which I intend dealing in the next few lines, has acquired parliamentary reputation. It is the famous

JHANSI CASE OF PT. DAULAT RAM.

What was the crime of poor Daulat Ram? Why was he prosecuted and sentenced ? Let the trying Magistrate himself speak on these points.

Here I append, with your Lordship's permission, the full text of the judgment: (1)

(1) It may interest your Lordship to know what the general public thought of the prosecution. For this purpose I here give one or two quotations from two well-known Indian papers of Upper India.

The *Panjabee* of Lahore wrote, in its leading columns, commenting on the case:—

"In another page will be found a curious order of Mr. J. C. Smith, Officiating District Magistrate of Jhansi, binding a poor Brahman, Daulat Ram, in security for the offence of trying to follow a Brahman's vocation of the olden days of India, namely, that of pupil teaching on the support of gratuitous offerings. The true vocation of a Brahman, according to the Shastras is, not service, nor trade, nor any of the secular professions of life, but consists in the threefold duty of learning, teaching and ministering to the religious needs of people (*adhyayan*, *adhyapan*, and *yajan*). Under this ideal Daulat Ram was doing what was just the proper thing for a Brahman to do by opening a school at Jhansi and supporting himself by gifts of *Ata* from the charitable. Under a Hindu King he would have been thought deserving of state protection and help, but a British Magistrate with his ideas of respectability based on wages, found reason for suspicion in the absence of a "definite source of income". This suspicion was strengthened by a lecture Daulat Ram delivered under the auspices of the local Arya Samaj which was attended by a number of Sepoys from the local cantonment. The head and front of Daulat Ram's offence in the lecture was that he read the first portion of a chapter of the "*Satya-rth Prakash*" which contains an objectionable passage, namely— "what a pity that the descendants of these Aryas are being crushed under the heels of the foreigner !" Mark, reader, the Magistrate does not say that Daulat Ram read out this objectionable passage itself, he only recited the first portion (perhaps a few lines) of the Chapter in which the unfortunate words occur. This, added to the fact that soldiers

In the Court of J. C. Smith Esqr. I. C. S. Offg. Distt. Magistrate Jhansi. Case No. I of 1908. Police Station Kotwali Jhansi. King Emperor Vs. Daulat Ram son of Kishan Lal Brahman of Mohalla Moti Katra in Agra City.

Charge under Section 109 C. P. C.

ORDER

Daulat Ram Brahman a resident of Agra has been called upon to show cause why security namely a bond for Rs. 250—and two secu-

were present at the meeting, was sufficient to create a suspicion against Daulat Ram in the Magistrate's mind, though the worthy Mr. J. C. Smith does not care to say or prove that the soldiers had come on the invitation of the poor Brahman. Nor does he make it clear how the officers allowed them to attend a meeting held by the Arya Samaj, when even a passage read from the book held in reverence by them was likely to prove so objectionable. But Daulat Ram's iniquities are not yet complete. He *is said to have made* (mark the words in italics) objectionable remarks in connection with the religion of the Hindus. Probably he may have criticised latter-day Hinduism, but that was an offence against the Hindus and not against the Government, such as Missionaries commit every day. The Magistrate then takes a big jump and refers to "a statement implying that British Government had made or is making an attempt to undermine the religion of its Hindu subjects." He does not explain, however, who made the statement, or if Daulat Ram "was said" by somebody to have made it. Not even here say authority is given for imputing such a statement to Daulat Ram, not to speak of his exact words being quoted. But then Daulat Ram had committed a serious indiscretion, and was like the lamb in the story who was liable to be charged with any offence by the wolf. He had visited the Lines on a certain date previous to the meeting and induced some of the men of the regiment to make a gift to him of a certain quantity of flour. Could there be clearer proof of sedition? And so this Daniel of Magistrate thought Daulat Ram must be bound down. But the most curious part of the judgement is that the Magistrate binds down Daulat Ram *not* under section 108 for propagating sedition, but under section 109 for having no ostensible means of livelihood. It is by such senseless persecutions that officials are creating discontent among the people." (The Panjabee, Tuesday, November 17, 1908).

The *Advocate* of Lucknow, another respectable paper, commented thus, on this case in its editorial columns:—

"The conviction of Daulat Ram, an Arya Samaj Updeshak, has taken the people by surprise, he has not been convicted of sedition, but of being a man without any ostensible means of livelihood. Surely in this country of ascetics and men who yet know the name of work for work's sake, conviction of a man like Daulat Ram will create indignation. There is no sedition in the passage quoted by Mr. Smith, as has been ably proved by Babu Sita Ram in his letter, to which we draw the attention of the High Court. It is paying no compliment to the Indian soldiers to say that discourses like those of Daulat Ram are likely to create disaffection in them." (The Advocate, Sunday, November 22, 1908.)

In another issue of the same paper we find "A well wisher Non-Samajist", thus writing under heading "Government and Arya Samaj":—

rities in Rs. 100-each—should not be taken from him under Section 109 C. P. C. for his good behavior for a period of one year.

The man seems to have lived in Jhansi for a time about a couple of years ago, and to have kept some kind of school. He returned to this place a few weeks ago and started to teach a few children in a house which he rented in the city. He charged no fees and had so far as is known no definite source of income, although he lived and dressed well. He says that certain persons assisted him with subscriptions, and that he induced a number of people to keep earthen vessels for him and to drop into them small quantities of country flour every day, which he checked on Sundays. He says that he used to get about 33 seers of flour every week in this way.

From the evidence it may be inferred that the School attracted very few pupils and was in no way a success, and it is hardly possible to believe that the alleged contributions of flour were made with a view to supplying the institution.

It is also proved that Daulat Ram although not a member to the Jhansi Arya Samaj, addressed an unusually large meeting held by that body on the 16th of August that the meeting was attended by a number of sepoys belonging to a Native Regiment, and that Daulat Ram read out to them the first portion of a chapter of the *Satyarth Prakasha* which contains a passage (' what a pity that the descendants of these Aryas are being crushed under the heel of the foreigner ') highly objectionable if used as part of an address given to Native troops in the service of His Majesty the King & Emperor. Equally objectionable were the remarks which he is said to have made in connection with the religion of the Hindus.

It may be admitted that no member of an educated body such as the Arya Samaj would attach any weight to a statement implying

".....The temper of the officials can be found out from the judgment of the District Magistrate of Jhansi in Pandit Daulat Ram's case. Indeed, if the learned Magistrate's argument is to hold good, then a very large number of Indian Sadhus, Jogis and ascetics who live on alms will have to find place in Jail for not having ostensible mean of subsistence. Our Province had so far been free from all sorts of agitation and there appears to be no reason why such mistakes should be committed as to give rise to anything that may cause a heart-burning or disturb the minds of a certain class of the law-abiding and peace-loving subjects. It does not appear why it should be considered sinful to be a Samajist....." (The Advocate, Thursday, December 9, 1908.)

that the British Govt. had made or is making any attempt to undermine the religion of its Hindu Subjects, and it is unlikely that any lecturer would make use of such a statement except for the purpose of playing upon the feelings of the untutored minds among his audience.

The average sepoy is comparatively uneducated and credulous, and an attempt to excite disaffection in his mind by [telling him that his religion is in danger is a dishonest and criminal act. Subedar Subram of the 12th Pioneers stationed in Jhansi has proved that Daulat Ram visited the lines of his Regiment and induced some of the man of his Regiment to contribute a large quantity of country flour for him. The amount which [he was on the point of obtaining when the Subedar interfered and removed him from the Lines was over two maunds, and it is not unreasonable to believe that no casual stranger going to the men and telling them that he wanted help for the support of orphan children whom he has teaching in the city, would be able to collect so large a quantity.

Beyond saying that he addressed the sepoys at the Arya Samaj meeting merely as members of the public, Daulat Ram offers no explanation of the evidence given against him with regard to his connection with them. He does not attempt to show how it happened that an unusually large number of Sepoys came to this particular meeting, or why he chose an objectionable chapter of the Satyarth Prakash to read to them.

I do not think that it can reasonably be supposed that Daulat Ram came to Jhansi to open a school with the serious intention of making a livelihood out of charity bestowed on him in the capacity of a teacher of the young. It is proved that on two occasions he acted in a very suspicious manner towards Native troops during his brief stay in Jhansi and even if it be held that the doles of flour constitute a visible means of subsistence I find that Daulat Ram cannot give a satisfactory account of himself or of his reason for coming to Jhansi and his conduct there.

Under section 118 C. P. C. I accordingly order Daulat Ram to provide the security mentioned at the beginning of this order and of the description given in the preliminary order of the 22nd of September. Failing to do so, he will suffer rigorous imprisonment for one year unless the required security be sooner furnished.

(Sd.) J. C. SMITH

Offg. Magistrate

29-9-08

Order under section 112 C. P. C.

Whereas from information received from the police of Jhansi it appears that you, Daulat Ram Brahman have attempted to create mischief in the minds of troops and residents of Jhansi by dissemination of seditious matter, and further, that you are a person with no ostensible means of subsistence and are unable to give a satisfactory account of yourself and of your presence in Jhansi and of your recent action there I call upon you to show cause why security should not be taken from you under section 109 of the C. P. C. to be of good behavior for a period of one year namely your bond for Rs. 250/- and two sureties in Rs. 100/- each, the sureties being respectable persons residing in Jhansi itself or within a radius of five miles thereof and payers of income tax assessed on incomes of not less than Rs. 2000-- per annum, or landholders paying revenue of not less than Rs 1000-. per annum.

(Sd.) J. C. SMITH

Offg. Magt. Jhansi.

My lord, permit me to examine in some detail a few of the salient points in the Judgment. I do so with the presumption that you have got before you the complete file of the case.

"No definite source of income, although he lived and dressed well" while the learned Magistrate writes thus, he gives no credit to the statement of the accused that "he used to get about 33 seers of flour every week."

This statement is corroborated, in general terms, by prosecution witness No. 6, named Bindaban.

The witness Subedar Subram of the 12th. Pioneers, on whose evidence turns the whole case, deposes that "the amount which he was on the point of obtaining when the subedar interfered and removed him from the lines was over two maunds. "If on one single occasion a man can induce people to give him "over two maunds" of flour it is not to be disbelieved that he used to get 33 seers every week from the whole town. It becomes quite probable when you take into consideration the charitable disposition of the Indian public. Now if we put 7 seers at a rupee (the lowest computation); the price thereof comes to more than Rs. 18 a month (a Rupee is equivalent to 1s. 4d.) In the face of these facts it seems very strange why Daulat Ram can

not "live and dress well" On Rs. 18 a month; when hundreds of Head constables (Not to say anything of constables and Village school masters who get only 7 or 8 rupees per mensem) and scores of petty Govt. clerks can lead a decent life on as much as Rs. 10 or 15 a month. It would be an interesting question to ask how much the first prosecution witness *constable* Jodha Singh gets. He can afford to dress himself in the same style as the soldiers of a regiment.

"Dault Ram although not a member to the Jhansi Samaj addressed an unusually large meeting"—It is a queer thing to find fault with a speaker on the score that he is not a member of the Society whose meeting he addresses. If it was a fault it was the fault of those responsible office--bearers who allowed the man to speak in their meeting. I know some colour is lent to this fault-finding by the statement of prosecution witness No. 3 named Nanak Chand who calls himself the secretary of the Jhansi Arya Samaj. But this wiseacre of a secretary forgets that the preachers, who are invited, or who themselves visit different Arya Samajes, are not members of all those Samajes from whose platforms they speak. The great founder of the Arya Samaj, though not a member of any Samaj (and for that reason he refused to give his vote in a meeting of the Lahore Arya Samaj) was still touring throughout the country and was constantly delivering speeches from the platforms of the different Samajes (3) Ah, the cowardice and selfishness of the men! Even the secretary of an Arya Samaj does a most un-aryan-like act to save his own skin and that of his general, the president of the local Samaj.

"The first portion of a chapter of the Satyarth Prakash which contains a passage (what a pity that the descendents of these aryas are being crushed under the heels of the foreigners) highly objectionable"

(3) The witness, who played the informer in the case, seems to be excessively contradictory in his statements. At one time, he says there were some 5 or 6 men in the Samaj mandir (temple) when he reached there; at another, he says there were only 3 men from the beginning. It the same way, at one place, he deposes it was raining throughout; at another, that it was raining in the end. Then on one occasion he says Daulat Ram recited from as big a book as the "Satyarth Prakash: but in cross examination by the accused, he says it was a small black book from which the accused was reciting.

(3) At another place, this great worthy deposes that "the 11 th. Chapter is never read in the Samaj." Who be the members of the Jhansi Samaj that have put such a big liar at the helm of the Samajic affairs. For, I say, every word of the "Satyarth Prakash" is highly valued (of course, it does not carry the weight of the Revelation) by every Arya Samajist and the Samajist that recites from that book, does so from the beginning to the end without leaving out a single syllable of it.

My lord, as I had occasion to tell you once before the Satyarth Prakash " consists of 2 parts. The first, containing 10 chapters is devoted to the exposition of Vedic principles; and the second, consisting of 4 chapters, contains a criticism of different religions:

Viz., Chapter XI contains a criticism of the various religions and sects prevailing in India.

Chapter XII treats of the Charvaka, Baudha (Buddhist) and Jaini religions.

Chapter XIII - treats of Christianity and

Chapter XIV- of Muhammandenism.

Thus, the 11th. Chapter, in the beginning of which the passage under question occurs (as we know from the record of the case), is devoted, not to politics, but to a criticism of different sects prevailing in India.

However, incidentally it brings to light the moral and social degradation to which the teachings and practices of these sects have dragged the country.

With your Lordship's permission I here quote the full passage. (4)

" Now we shall examine the religions of the *Aryas i. e.* the people who live in *Aryavarta* (India). This country is such that no other country in the whole world can be compared with it. It is also called the Golden Land as it produces gold and precious stones. It was for this reason that in the beginning of the world the *Aryas* came to his country. We have already stated in the chapter on *Cosmogony* that the good and noble men are called *Aryas*, whilst those who are otherwise are called *Dasyus*. The natives of all other countries on the earth praise this very country, and believe that the philosopher's stone is to be found here. Though this story of the philosopher's stone is a myth, yet it is true that this country (*Aryavarta*) itself is verily a philosopher's stone whose very touch converts all base metals- poor foreigners- into gold- rich nabobs.

Since the beginning of the world till 5,000 years back, the *Aryas* were the sovereign rulers of the whole earth, in other words, there was only one paramount power whose suzerainty was acknowledged by the

rulers of all other countries on the surface of the earth. Till the time of *Kauravas* and *Pandavas* all other rulers of the earth and their subjects obeyed the law laid down by the rulers of this country, for it is said in the *Manu Smirti*, that was composed in the beginning of the world. Let all other people of the earth learn arts and sciences suitable to them from the learned people born in this country (*Manu*, II, 20)

“ The perusal of the *Mahabharat* proves to demonstration that the *Aryas* were the sovereign rulers of the earth till the coronation of Emperor *Yudhishtira* and the great war of *Mahabharat*, for we read in that book that king *Bhagadatta* of China, *Babruwahan* of America, *Vidalaksha* of Europe, the Ruler of Greece, king *Shalya* of Persia and various other rulers came as ordered to take part in the great war and in the coronation of Emperor *Yudhishtira*.

When the house of *Raghu* held paramount authority (in this country), even king *Ravan* of Ceylon acknowledged its suzerainty. Later when he revolted against its authority, Prince *Rama Chandra* having vanquished and dethroned him placed his (*Ravan's*) younger brother *Vibhishana* on the throne instead. Since the time of *Swayambhava* to that of *Pandavas*, the *Aryas* were the paramount power throughout the whole world. Thereafter, mutual dissensions among them compassed their destruction, for in this world, over which a just God presides, the rule of the proud, the unjust and the ignorant (such as the *Kauravas* were) cannot last very long. It is also a law of nature that the accumulation of wealth in a community out of all proportion to its needs and requirements brings in its train indolence, jealousy, mutual hatred, lustfulness, luxury and neglect of duty which put an end to all sound learning and education, whose place is usurped by evil customs, manners and practices like the use of meat and wine, child marriage and licentiousness.

“ Besides, when people acquire perfection in military science and the art of war, and the army becomes so formidable that no one in the whole world can stand it on a field of battle, pride and party spirit increase among them who then become unjust. Thereafter they lose all Power either through mutual dissensions, or a strong man from among families of little importance rises to distinction and is powerful enough to subjugate them, just as *Shivajee* and *Govind Singh* rose against the Mohammadan rule and completely annihilated the *Mussalman* power in India. ”

Swami Dayanand here quotes a passage from the *Maitreyee*

Upnishad which enumerates the names of Chakravarti Rajas (Emperors) of the past and then says.

“From authorities of this kind, it is clear, from the creation up to the time of the *Mahabharata* chakravarti Rajas holding sway over the whole world were born in the Aryan family only. Now in consequence of their misfortune (sins) the descendants of these (Arya Rajas) lost their kingdom and have acquired the position of the feet of the foreigners ” (5)

However, even if we accept the learned Magistrate's rendering, where lies sedition in these words. ?

Does this statement, that is supported by so many historical facts “brings or attempts to brings into hatred or contempt, or excites or attempts to excite disaffection towards His Majesty or the Government established by law in British India”?

Or does it appeal to the people to raise their morality by pointing out the causes of their downfall in their moral and social degradation ? For, does not the great Swami say a few lines before the sentences objected to: “Thereafter, mutual dissensions among them compassed their destruction, for in this world, over which a just God presides, the rule of the proud, the unjust and the ignorant

(5) Here I differ from Dr. Bhardwaj's rendering “ what a pity that the descendants of these Aryas are being crushed under the heels of the foreigner ”, which seems to be adopted by the Magistrate. And that, for the simple reason that no such sense is conveyed by the original (and let it be remembered it was the original passage that was recited by Pt. Danlât Ram and not its English version), which runs as follows:—

अथकिमेतैर्वा.....राजानः मैत्र्युपनि० प्र० १ । खं० ४॥

इत्यादि प्रमाणों से सिद्ध है कि सृष्टि से लेकर महाभारत पर्यन्त चक्रवर्ती सार्व-भौम राजा आर्य्य कुल में ही हुए थे अब इनके संतानों का अभाग्योदय होने से राज भ्रष्ट होकर विदेशियों के पादाक्रांत हो रहे हैं ।

(सत्यार्थ प्रकाशः, १९५४ वि०) पृष्ठ, २९४-२९५

The word ‘अभाग्य’ is not to be rendered into ‘ what a pity , at best, it can be done into, ‘misfortune’

Moreover, the words ‘राज भ्रष्ट होने से ’ which are to be found in the original and which complete the sense of the whole sentence, are left out in the rendering under question and thus the sense of the sentence is, to a great extent, warped.

Then the word ‘पादाक्रांत ’ does not mean “ being crushed under the heels ” but, reached the position of the feet.”

Note—I hope, the learned Doctor would see his way to correct this unfortunate inaccuracy in the second edition of his book.

(such as the *Kauravas* were) cannot last very long. It is also a law of nature that the accumulation of wealth in a community out of all proportion to its needs and requirements brings in its train indolence, jealousy, mutual hatred, lustfulness, luxury, and neglect of duty which put an end to all sound learning and education, whose place is usurped by evil customs, manners and practices like the use of meat and wine, Child marriage and licentiousness. " (Excuse me for the rather lengthy repetition). What a true diagnosis and enumeration of general conditions of the fall of a country. These words remind me of similar reflections of your Lordship. It may be an example of the fact of certain ideas moving in the air that strike only those who are great; but there they are: " Under such conditions, with new wealth come luxury and love of ease and that fatal readiness to believe that God has placed us in the best possible worlds, which so lowers men's aims and unstrings their firmness of purpose. Pleasure saps high interests, and the weakening of high interests leaves more undisputed room for pleasure. Management and compromise appear among the permitted arts, because they tend to comfort, and comfort is the end of ends, comprehending all ends."

Why should I lay so much stress on this aspect of the affair ? The learned magistrate himself does not seem to consider the passage seditious; otherwise there was nothing to prevent him from convicting the accused under section 108 of the Criminal Procedure code, which section is specially provided by the legislature for taking " security for good behaviour from persons disseminating seditious matter." And though he says in the judgment that " on two occasions he (Daulat Ram) acted in a very suspicious manner towards Native troops during his brief stay in Jhansi "; we are unable to find out the second occasion other than the one on which he recited some passages from the " Satayrtah Prakash " in the Arya Samaj temple.

His visit to the Army lines cannot be the second occasion; for, we are told by Subedar Subram in his deposition that Daulat Ram did not deliver any speech there and that neither he uttered any seditious words.

Then it is also clear from the above quotation from the " Satyarth Prakash", no such statement is to be found there as to imply " that the British Government had made or is making any attempt to un-

dermine the religion of its Hindu subjects." It seems to be the pure concoction of informer Jodha Singh's brain who does not hesitate in despoing at one place that he was unable to understand anything that was read or recited in the Samaj; and at another to say that he gave an oral report of what was spoken of there, to the Kotwal in the night (God knows, how many hours after the occurrence). "*No casual stranger.....would be able to collect so large a quantity*" There is nothing in the record to show that Daulat Ram had any previous connection with the soldiers. In fact, the two important prosecution witnesses, Jodha Singh and Subedar Subram both deposed that they did not, on any former occasion, see Daulat Ram in the soldiers' company.

Really the fact is that some of the soldiers are the fallowers of the Vedic Dharma. This one fact solves many problems that have proved perplexing to the trying magistrate. That is why they gave such a substantial support to Daulat Ram though comparatively a stranger to them. This also solves the problem: "*how it happened that an unusually large number of sepoys came to this particular meeting*"—The learned magistrate does not seem to have taken sufficient notice of the statement of prosecution witness No. 3. If he had done so he might have known (as the witness tells us) that the meeting was a mourning meeting called in honor of Swami Atma Nand Saraswati (the venerable disciple of Swami Dayanand) who died a few days before at Cawnpore. Swami Atma Nand was the life and soul of the Jhansi Arya Samaj that owes its temple to his exertions. That is why so many people (soldiers including) came to do honour to the departed soul.

A word more in this connection. Almost all meetings of the Arya Samaj, except those of the Executive councils, are open to the public. And certainly it is not for the Arya Samaj or for its preachers to explain why this or that person or class of persons came there. The persons, who do so, are the best to know the reason of their presence there. Did Daulat Ram call Jodha Singh, the detective too there ?

On the other hand, if the Arya Samaj be true to its principles, it would be its special endeavour to attract as many people to its meetings as possible. "*A passage highly objectionable if used as part of an address given to Native troops in the service of His Majesty the King and Emperor*"—The examination of the whole passage, as

quoted above, shows that it is not in the least objectionable whether it is addressed to the assembly of the most learned or to the concourse of the most credulous and uneducated, whether it be addressed to the Natives of India or to Englishmen.

It may interest your Lordship to know that on one occasion the learned author of the Satyarth Prakash himself addressed an assembly at Moradabad in July 1879, and that at the request of Mr. Spedding the District Magistrate. Curious enough the subject was *Rajniti* or "Political science," and the place at which the discourse was delivered was the Moradabad cantonment. We are told by the biographer of the great Swami that his speech was much appreciated by all those present and the District magistrate spoke of it in very high terms. (6) Perhaps Lord Roberts would give your Lordship some idea of what the founder of the Arya Samaj was and what his beliefs were. For we are told by the biographer that the noble Earl (then the Commander-in-Chief of the Indian forces) paid a short visit to the great Swami at Dinapore in 1879. (7)

But I forget one thing. Now a days Lord Roberts does not take so much interest in Indian affairs as does that redoubtable friend of India, Mr. J. D. Rees. It was he who asked a question in the Commons during the last session regarding this very case. (8) And I think he would be so kind as to benefit your Lordship on the present occasion by giving a small piece of information from his store of vast experience of Indian affairs. Would the honourable member for Montgomery Boroughs say from his experience derived on the spot (in India, of course) how many hundreds of thousands of Faquirs are there in India who live purely on the charity of the people. Perhaps his information might have become stale. But I may refresh his memory by giving figures from the last census Report of India. There it is mentioned that there are 1, 212, 648, Faquirs or devotees in connection with religious orders.

Viz,	Hindu	436,803
	Mussalman	764,967
	Sikh	10,776
	Jain	102

(6) Vide Urdu Biography by Pt. Lekh Ram, p. 433. also "Life and Teachings of Swami Dayanand," by B. Chhajju Singh, p. 415.

(7) Vide, " The Life and Teachings of Swami Dayanand," p. 441.

(8) Reported in the Pioneer, 23rd, December, 1908.

To these are to be added mendicants ("not in connection with a religious order") who are put down at 4,223,241. (9)

In the face of these facts and figures, is a man to be sent to jail because he has "no ostensible means of subsistence." But, in this case we know, on the authority of those very witnesses whose evidence has caused the conviction of the accused, that he did get flour every week from persons charitably disposed.

"The sureties being respectable persons residing in Jhansi itself or within a radius of five miles thereof" — Besides the legal aspect of the strictness of these conditions with which I am not concerned at the present moment, I draw your attention to the common sense view of them. Is it justifiable to ask a man who is said to be "*a resident of Agra*" and who is prosecuted after a "*brief stay in Jhansi*" to produce sureties "*residing in Jhansi itself or within a radius of five miles thereof.*" It is inexplicable why the accused was not allowed to bring sureties from Agra (his native place); though he himself prayed for that. But the ends of justice were to be met and a man "with no ostensible means of subsistence" was asked to produce "payers of income-tax assessed on incomes of not less than Rs- 2,000 per annum, or landholders paying revenue of not less than Rs- 100 per annum."

The incarceration of Pt. Daulat Ram was still producing its doleful effect in the Samajic circles, when a fresh cause of heart-burning was afforded by

THE JODHPUR INCIDENT.

Though a small affair, it burnt into the very hearts of the Samajists. My Lord, it was this incident that turned the day, that was one of universal rejoicing for the whole of India, into a day of mourning for the Arya Samaj. On the very day, on which His Excellency Lord Minto was making his progress in the city of

(9) "Census of India, 1901," Volume I = A, Pt. II (1903).

In this connection, wrote Maharaja Sir Bijay Chand Mahtab Bahadur of Burdwan in his article on "The Sadhu Problem in India."

"I think no other country is so full of Sanyasis and Faquirs, Param-hansas and Sufis, Sadhus Mollas of all sorts and denominations as India. The reason why in India these people flourish is a very simple one. The life of a tramp is easy in this country, a thief as well as an honest beggar is likely to get alms from any house in India by appearing as a Sanyasi or Faquir: for the people are mightily afraid of being cursed by a beggar if he is turned out without alms."

Jodhpur and only a few hours before the time when his Lordship was to deliver the most gracious message of His Majesty the King-Emperor containing the noble words:— "*No man among my subjects has been favoured, molested or disquieted by reason of his religious belief or worship*" I say, My Lord, at that very time, the Jodhpur Police was forcibly removing the sign-board of the local Arya Samaj and was lowering the banner of 'ओम्' (Om), because they lay in the Viceregal route.

Oh ! the unfortunate city, that 25 years ago, witnessed the great Swami's departure in his mortal illness brought upon him by its own miscreant deeds, presented the woeful spectacle of the coarsest religious persecution. And that too, to please the representative of a Sovereign whose message of religious liberty and political emancipation was, by a sad irony of fate, to be first delivered there. It was not the sign-board of the Arya Samaj that was removed ! It was the symbol of Righteousness, Truth, and Higher Morality, that was rudely banished and it was, in the fitness of things, that the sacred flag stood half-mast to mourn the irreparable loss.

Do not for a moment think, my Lord, that we, for this reason, owe any ill-will to this unfortunate state that has caused us much grief. No, not at all. Ours is a religion of love and devotion. For does not the great God command in His Vedas: "Look upon all with the eye of a friend" (सर्वाणि भूतानि मित्रस्य चक्षुषा समीक्षामहे). And ours is a religion of 'Duties'. In fact, it is called 'Dharma,' that means, 'duty'. Everybody is to perform his own duty, quite unregardful of the fact whether others perform theirs or not. If the king does not perform his duty, he will have to answer before a Higher Power; and if the subjects do not perform theirs, they too have to render up an account of their deeds before the Most High.

(10) And that too, not after dissolution, but very soon. In fact, a

(10) Swami Dayanand lays down the following definitions of a 'king' and a 'subject' in the statement of his beliefs appended to his immortal work, the "Satyarth Prakash":—

"He alone deserves the title of a *king* who is endowed with excellent qualities and a noble disposition, and bears an exalted character, who follows the dictates of equitable justice, who loves and treats his subjects as a father does his own offspring and is ever engaged in promoting their happiness and in furthering their advancement."

"He alone deserves to be called a *Subject* who is possessed of excellent qualities, a noble disposition and a good character, is free from partiality, follows the behests of justice, and righteousness and is ever engaged in furthering the happiness of his fellow subjects as well as that of his sovereign, whom he regards in the light of a parent, and is ever loyal."

man is always reaping with one hand what he is sowing with other. At least, that is the belief of the Arya Samaj.

Thus, my Lord, even if hundredfold more persecutions be brought upon us we are not to threaten the persecutor with the withdrawal of our loyalty. However, it is for statesmen like you and other state officials to decide whether it be in the best interests of the Empire to let the present state of affairs drift on without a timely check and to allow a religious community to be persecuted— a community of which Mr. D. C. Baillie, the Census Commissioner, as long as 19 years ago, spoke in these terms: "The Arya Samaj has, however, acquired an importance disproportionate to its present numbers from the high standard of intelligence of the majority of its adherents and the active methods, of propagandism adopted." (4) I say, my Lord, it is for you to decide whether the men of whom Mr. Baillie says: "Best educated as a whole after the Native Christians and with the male population better educated than in that class are the Aryas, who including children under five have rather more than half the total male population educated, and excluding children under five nearly three fifths" (12)) whether these men are to be encouraged in their philanthropic undertakings or they are to be made 'mute', 'sullen', 'muzzled'. (13)

My Lord, the Arya Samaj has always thought with your Lordship that "Morality is the nature of things" (सत्यमेव जयति नानृतम्); and this deep conviction of its, in addition to giving it a giant's strength, has rendered useless to have Tokios and Constantinoples to fall back upon in times of need. Surely, those, who think that the Samaj would succumb to persecution, are destined to be woefully disappointed. For so long as the Samaj walks in the footsteps of its great founder—

(11) " N. W. P. and Oudh," Pt. I (census of India, 1891), p. 188.

(12) " N. W. P. and Oudh," Pt. I, p. 289.

And since then much fresh ground has been covered.

(13) In this connection, perhaps, it may not be amiss to quote a few words from a famous work of your own. It may afford some help, in forming an idea of the probable results of this unholy persecution, by those who are carrying it on vigorously. Here are they: "Louis XIV, in revoking the Edict of Nantes, and the author of the still more cruel law of 1724, not only violently drove out multitudes of the most scrupulous part of the French nation; they virtually offered the most tremendous bribes to those of less stern resolution, to feign conversion to the orthodox faith. This was to treat conscience as a thing of mean value. It was to scatter to the wind with both hands the moral resources of the community. And who can fail to see the strength which would have been given to France in her hour of storm, a hundred years after the revocation of the Edict of Nantes, if her Protestant sons, fortified by the training in the habits of individual responsibility which protestantism involves, had only been there to aid ? "

One who never turned his back but marched breast forward,
 Never doubted clouds would break,
 Never dreamed, though right were worsted, wrong would triumph,
 Held we fall to rise, are baffled to fight better,

Sleep to wake—

for so long, I say, even the worst persecution would have no terrors for its members.

I humbly believe, my Lord, I have done my duty by the state in giving to your Lordship, and through your Lordship to all those concerned in the matter, a true idea of what the Arya Samaj is. Now, it remains for your Lordship to do your duty by the community in whose eyes righteousness and morality are the only justification of its existence.

To conclude my rather lengthy letters, for which I pray your Lordship to be excused, and to give, in a word, the position of the Arya Samaja as it at present stands, I do not find nobler words than those addressed by one of the most pious princesses of India to her Royal consort, the valiant Rana of Udaipur.

राजारूढे नगरी ले अपनी । हर रूढे कहाँ जानां ॥

(If the king be angry, he may take his dominions; but if the very Lord God be angry, where is one to go ?)

ओ३म् शान्तिः ! शान्तिः !! शान्तिः !!!

MADAN MOHAN SETH.



Appendix A.

*Three letters by M. Munshi Rama which appeared in the
Civil & Military Gazette of Lahore.*

INTRODUCTION.

SIR,—In your issue of the 16th instant appears a letter signed by “An Indian” under the heading “Lajpat Rai, the Arya Samaj and Political Unrest.” Had the writer addressed your constituents alone and had he confined his remarks to the discussion of the conduct of Lala Lajpat Rai and some other Arya Samajists in connection with the present political unrest, I would not have deemed his letter worth a reply. I am one of those who believe in the sanctity and inherent strength of *Dharma*, and am confident that truth alone will prevail in the end. But when the writer of the letter in question, at the end of his article, solemnly warns the Government against and practically moves it to crush the religion of the Arya Samaj with the whole force of the empire; and when you, Sir, after making large allowances “for a society which has been unfortunate enough to excite against itself violent antipathies in many different quarters” have been induced to regret the wholesome change which appears to have occurred in your mind as regards the attitude which the Government of the country ought to adopt towards the Arya Samaj, I say, when you consider your correspondent’s letter free from even a vestige of “rancour, scorn, or anger” and call it “only a calm and measured presentment to Government of certain momentous considerations” which, in your opinion, imperatively demands an answer, I think it necessary, in the interests of the Church which I love, to accept the challenge thus thrown out, and, with your leave, to examine the charges hurled with such seeming calmness and force against its devoted head.

But before I begin to examine the insinuations, direct and indirect, contained in your correspondent’s letter, I would request you to give the Arya Samaj the fullest opportunity of clearing its position. It is easy to formulate a charge in a few words, especially when the *role* of the accuser and the judge has been assumed by the same person, and easier still to prejudice the popular mind in a few short sen-

tences. But it is almost impossible to give a satisfactory answer to such grave charges, unless the party accused is given the fullest possible opportunity of being heard. I hope, therefore, that you will kindly publish my reply, which will necessarily take the form of a series of letters, in full.

The present Political Unrest and the Arya Samaj.

No. I.

Your correspondent whose whole letter, in your opinion, contains "no word of scorn or anger" opens his case with the words:—"If any man have an ear, let him hear." While I repeat his warning, I add, "and if any man have an eye, let him see."

The main charge which I have to meet is that "the gospel of Swami Dayanand," the founder of the Arya Samaj, taught hatred towards the "out-siders and foreigners," and that this "impelled him to criticize, fearlessly and mercilessly, the religious systems of the Hindus, the Muhammadans, the Cristians, the Jains, the Sikhs, and a host of minor creeds prevailing in India, until he had sown hatred among the different nations who used to live before that time like brothers under the British banner." Leaving aside, for the present, the question whether hatred among the different nations inhabiting this vast country was sown by men like Gulam Ahmad of Qadian, Alarama and the Tat Khalsas, or by Swami Dayananda, I come to the principal charge as above formulated. But before I proceed to examine the evidence produced by your correspondent in support of his assertion, I want to draw his attention to a fallacy in the above passage which shatters the whole fabric of his principal charge to pieces. Surely a man, whose whole mission consisted in hating the "outsiders and the foreigners," and in trying to drive them out of India, would rather put forth his energies in conciliating the Hindus, the Jains, the Sikhs (I would add the Hindu converts to Muhammadanism and Christianity as well) than mercilessly criticize their religious systems and thus create *crores* of enemies whose very breath would crush the handful of Arya Samajists.

The whole evidence in support of the principal assertion of your correspondent consists of ten quotations, taken at random, from the *Satyarth Prakash* (a compilation of extracts from the Vedas and the Shastras by Swami Dayanand), and ingeniously linked together to produce a desired effect. Before I proceed to examine these quotations

seriatim, and expose the spirit which appears to have actuated the man who unscrupulously linked them together in order to injure an innocent Dharmic Society, allow me to remark *en passant* that this is not the first time that such an attempt has been made by those religionists who considered their hold over their votaries slackened owing to the vigorous and manly criticisms of the founder of the Arya Samaj. The seed of calumny was sown in the very lifetime of the great Swami. "A *zemindar* of Chandapur (district Shahjehanpur) held a regular *mela*, with the sanction of the District Magistrate of that place, in March 1877. Eminent preachers of all religions were invited in order to discourse on the doctrines of their different creeds to the assembled thousands. According to this notice persons wise and learned—for example, Maulvi Muhammad Qasim Saheb &c., on behalf of Islam; Revd. Scott, whose fame spreads to England (*vilayat*) Revd. Noel, Revd. Parker &c., on behalf of Christians; and Swami Dayananda, who is well known throughout India..... on behalf of the Aryas—were called..... First some persons went to Swamiji's and said that the Hindus and the Muhammadans should conjointly refute the religion of the *Padris*. But Swamiji replied that in the *mela* it was proper that there should be no partiality: on the contrary 'in my opinion it is better that we and the *Maulvies* and the *Padris* should together investigate the truth with love and should not act in a spirit of antagonism to any body." (*Vide* Swami Dayananda's Urdu Biography, pages 273 and 277.) The Hindus and Muhammadans were naturally annoyed and gave out in public that Dayananda was a hired, secret emissary of the British Government, and that his object was to turn the Hindus and the Muhammadans into Christians by shaking their faith in their own respective religions. A colour was lent to this rumour by the writings of eminent Christian missionaries of the time, who persistently called Swami Dayananda's preachings as the forerunners of Christianity. Strange irony of fate, that a man who was once stigmatised as a paid secret emissary of the British Government "should now be charged with having turned his followers into the bitterest enemies of that Government! But nothing is impossible with misguided religious bigotry.

This was only the beginning of the drama which has at last culminated in the presecution of the Arya Samajists on all hands, and the drop scene of which will perhaps remain suspended, like the sword of Damocles, over their devoted heads for another unknown

period. But in the meantime the seed of calumny began to grow and to put forth branches. Then the stalwart Tat Khalsa, the meek Jain, the forgiving Christian, and, even the advocate of all-embracing universal brotherhood, the Brahmo, began to abuse and to villify the followers of Dayananda. The reason was that while all the different religious preachers were ready to compromise the tenets of their religions for the sake of confounding a common adversary, Swami Dayananda, and after him his followers, remained firm as rock in their unsparing denunciation of all untrue doctrines wherever discovered. Says the great Swami in his introduction to the *Satyarth Prakash* (pages 4 and 5):—"We have incorporated into this book whatever is true in all religions and in harmony with their teachings, but we have refuted whatever is false in them. We have exposed to the view of all men—learned or otherwise—all evil practices whether resorted to secretly or openly..... Though we were born in *Aryavarta* (India) and still live in it, yet just as we do not defend the evil doctrines and practices of the religions prevailing in the country, on the contrary, expose them properly, in like manner we deal with the alien religions. We treat the foreigners in the same way as our own countrymen, as far as the elevation of the human race is concerned. It behoves all men to act likewise."

Such a man could never enter into a compromise with what he considered to be false and untrue. The same spirit guided his followers after his death. Pandit Lekhrama, one of the preachers of the Arya Samaj, was a man of strong religious convictions. He devoted himself to a rather searching examination of the faith of Islam, as expounded by Mirza Ghulam Ahmad of Qadian. The Muhammadans began to send him threatening letters, and Mirza Gulam Ahmad prophesied that he would die an unnatural death for his disrespect to God's prophet (meaning himself). Prosecutions were started against the Pandit in the courts of Delhi and other places, which were all dismissed without the Pandit being even summoned. His writings could not be proved to be actionable. The Muhammadan world was stirred to its very depths. The reclaiming of Hindu converts to Muhammadanism became an every-day occurrence. The faith of hundreds of born Muhammadans even began to be shaken. At last a remedy was found. Mirza Ghulam Ahmad's prophecy was fulfilled. A Muhammadan fanatic went to the renowned Arya preacher in the garb of a candidate for reclamation and stabbed him in the heart while he was engaged in writing Swami Dayananda's biography.

But was the missionary activity of the Arya Samaj slackened? The threat of dagger and of sword was of no avail. Pandit Lekhrama's posthumous works were printed in thousands and sold extensively.

After a time born Muhammadans began to be taken into the Aryan fold. Some half a dozen born Muhammadans were converted and were completely absorbed by the Samaj. It was then that orthodox Hindus joined hands with orthodox Muhammadans, and it was a preacher of the orthodox *Sanatan Hindu Dharma* who showed them all the easiest way of discomfitting their adversary.

I will not describe the new method adopted by the opponents of the Arya Samaj in my own words. The matter became a subject of enquiry in the court of the District Magistrate at Allahabad, and I will simply quote from the judgment of Mr. Harrison, C. S., dated the 26th of November 1902. I would rather draw copiously upon the above-mentioned judgement with a view not only to strengthen my position but to convince your correspondent that much stronger charges than those hurled by him at the heads of the Arya Samajists have already formed the subject of a judicial enquiry. The only difference is that your correspondent has tried to impose on the public and the Government by quoting the *Satyarth Prakash* without giving the full texts, while the Magistrate had the whole book before him. It may also be mentioned that the case was not started on a complaint by the Arya Samajists, but was taken up on police report only.

"Alaram Sagar Sanyasi, has been called upon under Section 108 of the Code of Criminal Procedure, to show cause why he should not be ordered to execute a bond with sureties for his good behaviour for a period of one year, on the ground that he disseminates matter the publication of which is punishable under section 153A of the Indian Penal Code, namely, words spoken and written which promote or attempt to promote feelings of enmity between the Arya Samaj and orthodox Hindus." After giving a short account of the differences between the Arya Samaj and orthodox Hinduism and describing Alarma as an active preacher of the latter, the Magistrate proceeds:—

"Alaram's principal object, so far as one can gather from the evidence, is to attack the Arya Samaj at every opportunity. He issues and distributes printed notices or leaflets full of abuse of that body, and in lectures given by him he enlarges orally upon themes which form the subject of his leaflets. He admits the issue and distribution of all the pamphlets and notices which have been brought on the

record and which bear his name, so that it is unnecessary to discuss the question whether they are his handwork or not.....It should be added that notices were distributed certainly in the districts of Allahabad, Cawnpore and Shahjehanpur, and that lectures have been delivered not only in those districts but in the Saharanpur and Muzaffarnagar districts also.....It (the notice) goes on to say that a meeting was to be held in which among other things the heterodox doctrines of the rebellious (or mutinous) (*bagi*) Arya Samaj would be refuted. By dexterous quotations from the words of Dayananda (the founder of the Arya Samaj) Alaram deduces, by doubtful logic, the following conclusion:—

That the Arya Samajists—“(1) are liars, and like the rebellious and mutinous Satan.

“(2) are demons, thieves and robbers who should be suspended by the legs and executed; [The intention of treating the Arya Samaj in this way is disclaimed, but the punishment suggested is held to be suitable for the “rebellious” Arya Samaj].

“(3) are eaters of the ordure of Sudra men and women.

“(4) have mouths like latrines; [The simile is expanded in a most disgusting manner with regard to Dayananda himself.]

“(5) are thieves for whom the punishment should be to have the face blackened, to be mounted on a donkey and shoe beaten, and to be left a prey to the dogs with death;

“(6) according to a speech of the Commissioner at Abbotabad, are the children of *bhangis* and ineligible for Government posts, and they spread disaffection in the native army, and the lands granted to them will be resumed. [It is deduced from this that the British Government have come to consider the Arya Samajists as rebels.].....

“The explanation given by Alaram, through his counsel, is that all these publications are merely refutations of doctrines and commentaries put forward by Dayananda, and that there is no intention of going beyond the legitimate bounds of religious controversy, in which consideration license has always been allowed. It is, in fact, argued that the Arya Samajists have (or at least Dayananda has) published matter quite as bad as, if not worse, than Alaram’s. Certain samples of such publications, are put in the shape of the extracts or translations, which I have had verified from the originals so far as they

have been proved. One batch of these extracts (exhibit Z) is intended to justify the assertion freely made by Alaram that the Aryas are rebels. Extract I includes a passage of which the meaning is—"Let there never be a foreign ruler in our country, and let us never be subjected to another." Extracts II, III, IV and V are prayers for empire. Extract VI deplores the absence of Native Government in India and concludes—"still government, by one's own countrymen is the best of all governments, and the rule of a foreign people, however, free from religious prejudices and racial partiality, and however considerate, just and merciful.....is still not productive of the *maximum* of happiness." Extract VII appears to me to be irrelevant. Extract VIII refers to the partiality of whites for whites and acquittals of white men who have struck or killed natives. "Similar justice is sure to be meted out in Christ's heaven." (This appears to be more an argument against Christianity than against the British Government.) Extract IX attributes the existence of foreign rule to internal disunion. "May God in his mercy so ordain that this fatal disease may cease to be among us—Aryas." None of the other extracts up to No. XIV are particularly material. Extract XIV says that "when the natives of a country trade in their own country and foreigners rule over and trade in one's own (native) country, surely the result can be nothing but poverty and pain." Extract XV explains the subject-condition of the Aryas to be due to various vices and concludes "owing to their misfortune the descendants of these Aryas are being trampled under the heel of foreigners." Extract XVI ascribes the increasing trouble of Aryas to the advent of foreign eaters of flesh and drinkers of wine. Some of the following extracts describe the ideal Rajah or ruler and strongly advocate cow-protection and the destruction of killers of kine.....

"Throughout these extracts I find no sign of any incitement to rebellion, but rather a lament that the Hindus have for various reasons religious and moral, become a subject race. The general tenor of Dayananda's preaching seems to me to be rather an exhortation to reform, with perhaps a view to the ultimate restoration of the Government to native hands. It is practically admitted by Dayananda that there are inherent defects in the quality of the modern Hindus which disable them from governing themselves. His exhortations and prayers are not for the immediate overthrow of foreign rule but for such reformation as may perhaps enable the Hindus in the future to again govern themselves. Even the references to cow-protection

do not in themselves appear to me to be any incitement to rebellion, but rather to be intended to extol a ruler who would prohibit the slaughter of kine. There is no call to arms and no war cry.....

"It has been brought out in evidence, too, that the audiences at Alaram's lectures have occasionally comprised persons professing Islam and Christianity as well as orthodox Hinduism, so that it is evident that the attacks are addressed not only to orthodox Hindus who are the persons principally concerned with the refutation of the Arya tenets, but to the world at large.....As to the actual results, the most important evidence is that regarding certain results in Cawnpore in 1901.....It is a significant fact that on the evening of the day when a complaint was filed against Alaram on account of the notice (Exhibit B) issued in Shahjehanpur, the Secretary of the Arya Samaj was assaulted. His supposed assailant was not convicted, but mainly, as I gather from the record, for want of sufficient identification.....

"Finally, I may refer to exhibit A, which purports to be the secret information given to the officers of Government in regard to the mutinous and rebellious character of the Arya Samaj. It is admitted by Alaram to be his composition and to be circulated by him to officials. It consists mainly of the same extracts which are collated in exhibit Z, with comments thereon. The object of the notice cannot, in any way, be considered as religious. It is intended to hurt the Arya Samaj and to put the officers of Government against them.....I find, therefore, that Alaram has rendered himself liable to be bound over to be of good behaviour under Section 108 of the Code of Criminal Procedure....."

These, Sir, were the charges which went far beyond those urged by your correspondent, and this was the opinion arrived at by an able Magistrate, after a thorough judicial enquiry, who had to labour under the disadvantage of being unable to secure an English translation of the whole of *Satyarth Prakash* (which has appeared since) and of being unable to hear the Arya Samajists on the extracts presented by Alarama.

In my next letter I will begin an examination of the extracts given by your correspondent and the conclusions which he wishes the Government to draw from them. In the meantime, I will request your correspondent, if he really is an Indian, to throw off his mask, so that the public and the Government may be able to form their own opinion as regards the purity of his motives.

No. II.

SIR,—In order to shew that the Arya Samaj “makes its appeal to the strongest, the stormiest, the most barbaric and uncontrollable elements of a man’s soul-spiritual passion” (a nice complement to the spirit—loving sages and seers of all times and countries), your correspondent gives the detached quotations from the *Satyarth Prakash* which, in his opinion, would poison “the public mind and especially the school boy mind of successive generations,” and earnestly beseeches the Government to crush the whole fabric of the Arya Samaj, if the Aryas do not “abandon, without hesitation, the path pointed by Swami Dayananda.”

The 1st and 2nd quotations—although detached form a well-arranged plan of discussion on a particular subject—would appear harmless to every impartial mind; and your correspondent himself is silent as to their particular significance. But by a simple ingenious method of italicising the word *Kshatrya* and of leaving the word *Brahman* unitalicised, your correspondent means to insinuate that the Arya Samajists have been taught by Swami Dayananda to throw off the yoke of the foreigner, *i.e.*, the British Government.

Now, Sir, it appears that Swami Dayananda was not only a great religious reformer, but was a reader of the human heart as well. He knew that unscrupulous persons would try to mislead people against his teachings and he, therefore, fore-warned the rightminded to escape the snare. In his introduction to the *Satyarth Prakash* he says:—“There are many people who, through bigotry and wrong-headedness, misconstrue the meaning of the author. The sectarians are the greatest sinners in this respect, because their intellect is warped by bigotry.....It does not become wise men to mislead people.” (Page IX). Again he says in his introduction to Chap. XIII—“It behoves all men to carefully study the (sacred) books of all religions before they give or publish their opinions for or against them.”

The whole question turns, not only upon the meaning assigned to the word *Kshatrya* by Swami Dyananda but also upon the fact that the chapter from which the passages in question have been picked up by your correspondent, with a purpose, does not profess to deal with the present degraded condition of the Hindus, but with an ideal state and the science of government according to the *Vedas* (which were revealed in the beginning of creation) and to the institutes of Manu

which were in force long before the advent of either Muhammadanism or Christianity.

And first as to the meaning assigned to the word *Kashtriya*. Your correspondent appears to suggest that, according to Swami Dayananda's teachings, none but a member of the caste known amongst the Hindus as *Kashtriya*, ought to govern; and as this could not be done without turning the British out, Dayananda's teachings, therefore, tend to a sedition of the worst type. To me it appears that your correspondent is either totally ignorant of the *Satayarth Prakash* and has got his quotations from some mischievous person, or if he has read the whole of the book, he has willfully tried to mislead your readers and the Government. I will, with your permission, give a *resume* of the first five chapters of the book in the words of the author himself which will not only facilitate the understanding of the real significance of the first nine quotations taken from Chapter VI, but will throw a flood of light on the 10th quotation which is taken from the 3rd chapter and will also clearly shew the difference between the present-day Hinduism and the religion of the Arya Samaj.

The first chapter is a sort of commentary on the mystic word *Om* which "is the highest name of God; it is composed of the three letters A. O. M. This one name comprises many other names of God" (page 2). After explaining the meanings of a hundred names of God, the author proceeds—"His names are without number, because His nature, attributes and activities are infinite. One name stands for each of them. These hundred names are like a drop in the ocean. In the *Veda* and *Shastras* the infinite attributes, powers, characteristics of God are described, and can be learnt by the study of these books." Page 19.

Chapter 11 deals with "the up-bringing of children" before they are sent to school. "The mother's influence for good over her children surpasses that of everyone else." The chapter ends with the following admonition to parents:—"To give their children the highest education possible, to instruct them in the ways of truth, to make them refined in character and manners, in short, to devote all their wealth, body and mind, to accomplish this object is the paramount duty, the highest virtue, and the glory of parents." Page 34.

Chapter III deals with education. "Boys and girls, when they attain to the age of 8 years, should be sent to their respective schools...

The seminary should be in a sequestered place...As long as they are *Brahmacharis* (students) they should abstain from the following eight kinds of intercourse with persons of the opposite sex..." (page 36). Then follows a description of the religious ceremonies to be performed at the time of initiation into the *Brahmcharya ashrama* (student life) and of the ideal of life to be led while a *Brahmachari*. "If a man wereto remain celibate for 25, 36, 40, 44 or 48 years, a woman should do so only for 16, 17, 18, 20, 24 years, respectively. This rule applies only to those people who intend to marry; but those who do not intend to do so, are welcome to remain celibate till death if they can" (page 48). Then follow quotations from the *Veda* and *Shastras* laying down rules for controlling the passions, after which occurs the passage quoted by your correspondent as No. 10. It is to be borne in mind, in the first place, that this passage occurs in the chapter on student life which has got nothing to do with " the Science of Government," which is the subject-matter of the 6th chapter ; and in the second place, that it is the translation of a verse from Manu, the great law-giver of ancient India, who flourished, even according to the sceptic European Sanskritists, at a time when the present European civilisation was not even dreamed of. Your correspondent seems to insinuate that in the above passage Swami Dayananda exhorts his followers to turn the British out of India, because they are " slanderers of the *Vedas*." In order to shew that this presumption of his is not only incorrect but mischievous, I will have to quote the passage, immediately preceeding and following, in full.

" Teacher's should instruct their pupils in the following way :—
 " My children ! Always speak the truth, lead a virtuous life.....
 (*Taitiyea Upanishad*) Character or righteous living as taught in the *Vedas* as well as *Smritis*, in conformity with the *Vedas*, is the highest virtue. This is the end all and be-all of all reading, studying, teaching, preaching. Let a man, therefore, always walk in the path of righteousness. He that swerves from it can never enjoy true happiness which is born of strict adherence to the conduct of life enjoined by the *Veda*. He alone enjoys all true happiness who acquires knowledge and leads a righteous life" (Manu). Then occurs the passages quoted by your correspondent as No. 10, with this difference that the word ' country ' is not followed by a full stop but by a comma, after which occur the words (" if necessary ") which have been altogether omitted. This is a quotation from Manu (chapter II, verse II), which is followed by another quotation from the same author. " The

Vedas, the *Smritis*, the *practise of men*, good and true, in conformity with the *Vedas*, the word of God, and the *satisfaction of one's own soul*—these, undoubtedly, are the four criteria of religion, which enable one to distinguish between right and wrong." (Manu II, 12). The meaning of the above is clear enough for a man of average sense. As a man cannot remain in the Christian fold after he has given up the Bible and his belief in Christ, so a man cannot remain a *Vedic Dharmi* if he is a reviler of the *Vedas* themselves.

Then appears, in the same chapter, a discussion on the five tests for examining Truth followed by an exposition of some physical and mental phenomena, which ends in a scheme of studies drawn according to the Ancient *Rishis* (seers) for an ideal educational seminary. This is followed by a list of the hinderances which stand in the way of the maintenance of purity of life and the studies of a *brahmachari*, after which the author proceeds—"People at the present day, who are involved in aforesaid false practices, remain destitute of the advantages of *Brahmacharya* and education, are consequently sunk in ignorance, and afflicted with diverse diseases.....Both the RULERS and the ruled should see that these obstacles are removed from the path of the students (male and females) of *all classes*." Swami Dayananda here exhorts our rulers to interfere in removing obstacles from the path of true education and purity of life. And this is the man, the noble advocate of peace and purity on earth, who is credited with spreading anarchism in the land of his birth!

The Chapter ends with a discussion on the catholicity of the *Vedic* revelation which makes clear the difference between the beliefs of modern Hinduism and that of the *Vaidic* church called the Arya Samaj. "God says: "As I have given this *Word*, which is the word of salvation for all mankind, *Brahmans*, *Kshatriyas*, *Vaishyas*, *Sudras*, women, servants, aye, even the lowest of the low so should you all do, *i.e.* teach and preach the *Veda*. Let all men, therefore, read and recite, teach and preach, the *Veda* and thereby acquire true knowledge, practice virtue, shun vice and consequently being freed from all sorrow and pain, enjoy true happiness." (page 88). "As He has created the sun, the moon, the earth, the water, the fire, the air, various foods and drinks, &c., for all, so has He revealed the *Veda* for all," (page 89). "That country alone prospers where *Brahmacharya* is properly practised, knowledge is keenly sought after and the teachings of the *Vedic* religion followed." It is not a mere lip belief in the teachings of the *Vedas* that go to make an Arya, it is the practice in life of

those teachings which makes a man the follower of the *Vedas* in the eye of Swami Dayananda. The *Veda* is not the exclusive property of the *Pauranic* Hindus; it is the common heritage of all mankind. While the Hindus cannot receive a single born Muhammadan or Christian in their fold, the arm of the *Vedic* church are wide extended with love for men of all climes & creeds. And this is the chief reason why the sectarians of all faith raise a hue and cry against the Arya Samaj. Not only are the doors of the Hindu fold shut against the encroachments of Christianity and Islam, with which they played sad havoc for the last two centuries, but a new religious power has arisen which, if true to itself might in time thin the ranks of converting Christianity and militant Muhammadanism.

As long as the profession of this new faith was lip-deep only, the Maulvis treated the Arya Samaj with scorn and contempt, but when a man like M. Abdul Gafur, B.A., was converted into *Dharmpal* and became a devoted member of the *Vaidic* church, the Maulvis and their organs became as violent and obscene in their attacks on the Arya Samaj as Alaram himself, and following in his footsteps began to prejudice the Government officials against it.

Begging your pardon for this necessary digression, I again press upon your readers the question whether the word *Kshatriya* can mean the same thing for an Arya as it signifies for a Hindu. But let Swami Dayananda himself speak.

Chapter IV deals with "Return home from school and married life (*Grihastha*).” After remaining a *Brahmchari* upto at least 25 years of age, an Arya should lead a chaste married life for a further period of 25 years. After giving the essentials of a happy marriage the author enters on a discussion of the *Caste system* as it exists among the modern Hindus.

"A man does not become a Brahman because his body was the product of the reproductive elements derived from the bodies of Brahman parents. Says Manu—"The study of the true sciences, the practise of *Brahmacharya*, the performance of *Hom*, the acceptance of truth and rejection of untruth, the dissemination of true knowledge leading a virtuous life as enjoined by the *Veda*.....and doing such good works as are productive of beneficial results to the community.....all these go to make a Brahman." (page 104).

".....in this universe created and sustained by omnipresent God, he who is the head, leader among men, is called a Brahman, he in

whom power and strength reside pre-eminently is a *Kshatriya*.....(and so on as regards *Vaishya* and *Sudra*).....Just as head is the highest organ in the body, so is that man the noblest and the best in the body politic whose knowledge is perfect, and whose acquisition, accomplishments and character are of the highest order amongst men. He is, therefore called a Brahman. " (page 107). It is not "amongst Hindus" it is "amongst men ".

From the above it is plain that by the word *Kshatriya* in Chapter VI is meant a man pre-eminently strong and powerful both in body and mind, who is fit to rule a state or an empire, whether he is born of Hindu Rajput parents or is of European extraction. It may be asked whether this was the meaning assigned to the above quotations from the *Veda* and *Shastras* by Swami Dayananda. A fact is worth a hundred texts, and I will recite an actual occurrence. "One day when Rev. Dr. Hooper took the chair opposite Swamiji on the day set apart for discussions, the reverend gentleman put two questions to Swamiji in Sanskrit.....The 2nd question was as regards *Caste system* in the *Vedas*. Swamiji replied that in *Vedas* division of classes was according to *guna* (qualities) and *karma* (actions). *Padri Sahab*. If my qualities and actions be good, can I be then called a Brahman? *Swamiji*: Certainly. If your qualities and actions be those of a Brahman you also can be called a Brahman." (Vide Urdu Biography, pages 304 and 305).

The meaning of the quotations given by your correspondent will now be plain to every right-thinking man. Swami Dayananda is describing, according to the *Vedas* and the institutes of Manu, an ideal state.

The subject-matter of the 6th chapter is—"The Science of Government." After giving the translations of the first verse of Chapter 7 of Manu by way of introduction, the 2nd verse is thus translated. " (Let) a *Kshatriya*, whose knowledge, culture and piety are as perfect as those of a *Brahman*, govern the country (with perfect justice," in the following way):—The words which I have given in brackets are purposely left out, and the word SHOULD has been added before the word GOVERN, with what purpose it is not for me to point out.

The next quotation is from page 182 of Dr. Bhardwaja's translation. Allow me to give a few intervening passages in full, so that the connection of the 1st with the 2nd passage quoted by your correspondent might be made manifest.

God teaches. "Let there be for the benefit of the rulers and the ruled three assemblies—1. Religious. 2. Legislative.—3. Educational. Let each discuss and decide subjects that concern it...(page 180) A King should address the Assembly thus:—Let the leader of the assembly abide by the just laws passed by the assembly, and let other members do the same..." "The King who is the president of the assembly, and the assembly itself should be independent of each other. Both should be controlled by the people who in their turn should be governed by the assembly." Otherwise—"He would impoverish the people...and oppress them, aye, eat them up just as a tiger or any other carnivorous animal..... A despotic ruler does not let anyone else grow to power, robs the rich, usurps their property by unjust punishment and accomplishes his selfish end. One man should, therefore, never be given despotic power (Shatpath Brahman XII, 2, 3, 7, 8)" (page 181).

In the beginning of page 182 appears the translation of a verse from *Atharva Veda* after which appears the translation of a verse from *Yajur Veda* which your correspondent has mutilated to suit his particular purpose. I will again give those words, which he has left out, within brackets.

"(O ye learned Men!) Proclaim that man with one voice your King (—the President and Head of the State—) who is just, impartial, well educated, cultured and friend of all. In this way (alone) *shall ye* attain universal sovereignty."

Your correspondent has given a paraphrase of the words "shall ye" and rendered it "you shall" which is immaterial, but in putting a full stop before the word "sovereignty" instead of a comma, he has wilfully changed the meaning of the whole passage. He quotes—"Be greater than all, manage the affairs of State." And his purpose is to shew that Swami Dayananda wanted the Hindu to take the reins of the Government of India in their own hands. The original passage after the *comma* runs as follows—"be greater than all, manage the affairs of the State, obtain political eminence, acquire wealth and rid the world of its enemies."

This is followed by another verse from the *Rigveda*, after which the whole is summed up and is followed by translations of verses of Manu laying down the foreign, home and war policies, and giving the principles of civil and criminal law, for a model state. It is out of

these that the remaining seven quotations have been taken in mutilated forms by your correspondent. In the concluding portion of the chapter which, in the words of Swami Dayananda, shews the object with which he has taken such pains to describe an ideal State according to the *Vedas* and *Shastras* which are for all time and all countries, he says:—"Let the King as well as his adviser bear in mind that early marriage must not so far as possible be allowed, nor the marriage of grown up people without mutual consent. Let the King encourage *Brahmacharya*, let him put a stop to prostitution and the custom of plurality of wives, so that both body and soul may attain perfect strength and power.".....It is clear that he appeals, here, to the British Government to interfere and put a stop to child marriage, &c., which are eating into the vitals of the Indian society. The last prayer is for all mankind. Let all understand "We are subjects of the Lord of the Universe—the King of Kings. He is our true King and we are all His humble servants (*Yajur veda*)."

I cannot encroach further on your indulgence, and therefore stop here to-day. I will deal with the rest of the charges, laid at the door of the Arya Samaj by your correspondent, in my next.

NO. III.

SIR,—In my first two letters I have proved, to demonstration, that your correspondent, "An Indian," has knowingly tried to mislead both the public and the Government (I will not use a stronger word) in fixing the responsibility of misguided, uncontrolled political zealotry on the teachings of Swami Dayananda.

If any insane persons have for a moment thought that the Hindus of the present day—a vast majority of whom are degraded, hypocritical and base—are fit for governing the country, and have preached sedition in their madness, surely the teachings of the great apostle of the *Vedic Dharma* cannot be held responsible. He wanted to turn the fallen Hindus as well as the members of other communities inhabiting this vast continental country into "the virtuous, learned, unselfish, and pious men called Aryas" (page 302), and his true followers are trying to walk in his footsteps. If the existence of such a nobler type of humanity can be a menace to the stability of the British Government, then I confess judgment and admit that the Arya Samaj is a seditious body and that Swami Daya-

nanda was the greatest sedition monger on the face of the earth. But if the British Government wants peaceful, brave and manly subjects, who, according to Dayananda, "should not act like animals which, if strong, oppress the weak," but like men "who being strong protect the weak" (S. P. p. IV), then I can assert, without fear of contradiction, that Dayananda was the best friend of that Government.

There remains only one minor charge of your correspondent namely, that it is only during the last few weeks that the members of the Arya Samaj have changed their attitude towards the Government. But before I finish with a conclusive reply to that count, allow me to present to your readers and the Government a few selections from Swami Dayananda's *Satyarth Prakash* and biography to show the attitude of Swami Dayananda towards foreigners.

Discussing the question of sea-voyages for Hindus in chapter X, he says: "A man can retain a good character and is not polluted no matter where he goes, as long as he is pure in mind and body and practises such virtues as truthfulness. Whoever is addicted to sinful and immoral practices even though, he lives in India, loses his character and is polluted. Had it not been so, why should the ancients have travelled abroad" (page 360). Then, after citing several examples of ancient Aryas travelling in foreign parts, he goes on: "The present-day bugbear of pollution of one's character and faith through travelling abroad is simply due to the false teachings of the wisecracks and the growth of dense ignorance. Those who do not hesitate to go abroad,...attain great power and prosperity by studiously *imbibing the good qualities* and adopting the good customs and manners of the foreigners, and rejecting their faults and evil habits and bad manners. O ye foolish people ! Your character and faith are not polluted by.....intercourse with a low, despicable prostitute, but you consider it harmful and debasing to associate with *good men of other countries* " (page 361).

"A Bishop Sahib came and told (Swami Dayananda) that the *Vedic rishis* knew nothing about God, and produced the *Vedic mantra Hiranyagarbha*, etc. Rai Mulraj explained its English rendering (according to the Lord Bishop). Then Swami said that it was through wrong translation that doubt had been created, and explained that it meant the worship of the Omnipresent God. Then

the Bishop *Sahib* said that owing to the blessedness of the Bible its teachings have spread far and wide over an area over which the sun never sets. Swamiji replied that this was also on account of the *Vedas*. " We people have abandoned the (*Vedic*) *Dharma*, and you practise *Brahmacharya*, acquire knowledge, practice monogamy, go on voyages to distant lands and are patriotic. That is the cause of your progress... ..not the Bible " (Biography, page 318.)

At the end of the *Satyarth Prakash*, Swami Dayananda gives a summary of his beliefs, a detailed exposition of which, he says, " has been given in this book in its proper place. " These articles of belief (if I may be allowed, to use the expression), are 51 in number, and include, among other things, the definitions of *caste*, *king* and *subject*, according to Swami Dayananda's interpretation of the *Vedas* and *Shastras*. He says: " 16. The *class* and order of an individual should be determined by his merits. 17. He alone deserves the title of a *king* who is endowed with excellent qualities and a noble disposition and bears an exalted character, who follows the dictates of equitable justice, who loves and treats his subjects as a father does his own offspring, and is ever engaged in promoting their happiness. 18. He alone deserves to be called a *subject* who is possessed of excellent qualities, a noble disposition and a good character, is free from partiality, follows the behests of justice, righteousness, and is ever engaged in furthering the happiness of his fellow-subjects *as well as that of his Sovereign* whom he regards in the light of a parent, and is *ever loyal* " (page 822). These are the teachings which, in your correspondent's opinion, " swept even the clear, calculating, level-headed, far-seeing Lajpat Rai off his feet, that hurled him..... into the seething depths of political agitation. "

And now I come to the charge, with which your correspondent opened his case, a charge which, in the eyes of some people, will appear trivial as raising a side issue only, but which, to my mind, appears the most serious of all, namely, that " the principal work " of the Arya Samaj people consisted in criticising " rightly or wrongly, on every occasion, the conduct of the Government and its officials, " and of denouncing " every loyal and law-abiding class of British Indian subjects as medics, flatterers, sycophants and traitors, " and that " these same men have now, after the memorable day of Lala Lajpat Rai's deportation, suddenly claimed to be playing

another *role*." If the above charge, hurled with such irresistible force against the generality of the Samajists, be true, then the Arya Samaj undoubtedly stands condemned before the bar of honest public opinion as a traitor, not only to the existing Government but to the cause of true religion itself. But has your correspondent produced an *iota* of evidence in support of this assertion of his? On the contrary, I intend to place, through your columns, hard, stern facts before the Government, which will go a long way to show how cruelly the Arya Samaj has been maligned by interested persons during the late unrest, and what grave injustice has unconsciously been done to the said society by unsuspecting Government officials. Negative evidence is ordinarily hard to produce, but in this case, with your indulgence, I will undertake even this difficult task, and will prove not only that the Arya Samaj never denounced either the Government or any of its law-abiding subjects, but that its chief organs have been severely denouncing all kinds of political agitations and warning their constituents against the machinations of political workers.

The *Saddharma Pracharak* is a Hindi weekly, published from Jullundur. Up till the end of February last it came out in Urdu. It is the most widely circulated amongst the organs of the Arya Samaj, and is considered to be a true exponent of the ideas and aspirations of that over-whelming majority of the Arya Samajists which go to make up what is popularly known as the Gurukulasection of the Arya Samaj. For the last eighteen years and more I have been its editor. This paper has, all along, been systematically depreciating violent political agitations of all sorts. I will content myself with presenting only a few extracts from this paper, none of which appeared at a period of less than six months before the date of Lala Lajpat Rai's deportation.

In its issue of the 19th January, 1906, the *Saddharm Pracharak*, after condemning some of the Congress leaders for leading the youth of the country astray by inducing students to take part in political processions, and after criticising their work, strongly concludes thus—"O ye leaders of the Congress! Look into your inner hearts! and reply. How many of you are in the habit of taking regular daily physical exercise; how many are there whose bodies are fit to bear physical hardships; how many have got such strong minds that when persecuted, out of the right of cheering thousands, they

will not fall down at once ? O Leaders of Congress ! You depend on *Swadeshism* in every thing at the present moment. Hear what your *shastras* lay down. Manu says that the wages of sin ruin the house which they enter. In your Congress not only money earned by bribery and vice is received and money is lifeless, hence can be overlooked) but no heed is paid to character in your midst. Your *Shastras* consider character building to be the prime duty of man. But amongst your leaders there are pleaders who passed their examinations through bribery, I went to Lucknow at the Congress Session of 1899. I saw there that three-fourths of the delegates used to visit the New Alfred Theatrical Company's plays at night, and on getting up in the morning engaged themselves in reproducing in musical airs heard in the night, instead of worshipping their Creator. Can such licentious men claim to liberate a fallen, slavish people ? Would to God that your powers, which are now centred in mere shows, be silently diverted to the purification of the character of the coming generation !.....Your ancestors used to pray through the *Veda-mantras* thus—O. Merciful Lord ! May we become free from the fear of friends and of enemies, of the heaven and the earth, of the manifest and the bidden and from all condition !.....As long your body, your mind and your soul do not attain an idéal state, so long the show, even of freedom, is harmful to you. Therefore, escape from this fatal temptation, and apply yourselves to the bettering of your own and of the future generation's character; and then according to a noble Englishman (as he told me once)—" If you will be able to produce men of ideal character, the English will then have nothing to do with your country. They will of their accord, give you charge of your country, and will take themselves away."

Again in its issue of the 27th January 1896 under the heading—" To remain calm under disquiet is the true Arya spirit," the *Pracharak*, after showing that the preaching work of the Arya Samaj at Benares was more successful than not only the Hindu *Dharma Sabha* meetings but than the Congress sittings themselves, proceeds to give a warning to the Aryas: " If you also drift in the current in which even the ladies and children of India are drifting at the present moment, I will be confirmed in my belief that you have not understood the nobility of (the teachings of) Dayananda.....We are all at this moment, utterly fallen ! We are destitute of the accomplishment of Divine worship, and therefore we always think of slavery and compromise and conspiracies. One says—"Come let us ask our rights

of the present Government.' How nice ! Are you entitled to rights alone ? Are you even fit for acquiring rights ? " and so on.

On this the vernacular Congress papers raised a hue and cry, and even some English organs of Congress politics threw open their columns to correspondents who directed veiled attacks on the editor of the *Pracharak*. I was then compelled to expose, in some successive issues of my paper, a few defects in the organization and the working of the Indian National Congress, and in bringing that controversy to a close remarked in my issue of the 23rd of March 1906: " Every human society has to bear the fruits of the *karmas*. The sum total of the evil actions of the Indians has been accumulating since a long time.....My belief is strong that as long as the number of men of character is not increased, and they do not learn to control their passions, so long will they be unable to acquire any political rights. For this reason the real well-wishers of this country should first realise their own weaknesses and should try to free their children from them."

In the above articles I had principally taken Lala Lajpat Rai to task, for at that time I believed that his views in politics were those of an extremist. The agitation spread on, and the cry of "boycott" resounded throughout the province, when I again sounded a warning note in my issue of the 26th of October 1906. The heading of the article was—"Recognize your duties and responsibilities." After taking a short survey of the doings of other societies I wrote—" I see with sorrow that, drifting on the waves of time, my Aryan brethren have forgotten the object with which Swami Dayananda laid the foundation of the Arya Samaj. Swami Dayananda recognized that the Indians had fallen from their high (ancient) ideal. He knew that while men who had imbibed very little light from the *Vedas* were unconsciously following the *Vedas* ideals on account of acting up to their principles, the Indians were deprived of even this much of light. For this reason he pointed out the Vedic sun, especially to Indians and generally to the whole world. What is the condition now ? Although some members of the Arya Samaj, with the help of the light of the *Vedic* sun, have begun to see things in their true light, yet, in spite of all, they are still more distant from the aim of life than those who have not obtained full life from the *Vedic* sun. This reason is plain. Such people try to move, however, little toward the *Vedic* ideals. Take the *Dharma* of *Kshatriya* for exam-

ple.....On comparison it will be seen that while in England thousands of men could be found, each one of whom could take charge of the Government of a country and could manage it according to the principles of justice, in India out of all the Rajahs and the Maharajahs our eyes will light upon the Gaekwad or on some two or three more princes. And they too could not be considered out of the common run." After this the editor complains of the attitude of the Anglo-Indian Press, which connected the Arya Samaj as a body with political movement, simply because Lala Lajpat Rai and a few particular friends of his were preaching extreme views in political matters, and proceeds—"An overwhelming majority of the Punjab Arya Samajists does not think it proper to have anything to do with the present political matters, and this for the reason that at the present moment we have more knowledge of things unaccompanied by action. If the Government of Edward VII, who is trying to reach the *Vedic* ideal, were to come to an end, have the Indians the ability of carrying on the Government on the principles of impartiality and justice ?.....In my opinion at this time, no sensible Arya would wish the Government of the British at an end, because the fearless preaching of our *Dharma* and acting up to our principles is possible under this Government alone."

The above stands in no need of comment. At a time when Lala Lajpat Rai's reputation stood high with all communities in the Punjab, when even those *ultra*-loyalists, who appeared like mushrooms after his deportation and indiscriminately rushed into print in the name of the great Hindu and Muhammadan nations in order to flourish their knowledge of the great well-concerted rebellion which was nipped in the bud by the memorable *coup de main*,—I say, when even your correspondent had not the courage to raise a finger against Lajpat Rai, when public opinion in the Punjab was ready to brand as a traitor to the nation (strange fatality that the nation in *embryo* vanished like a meteor after Lajpat Rai's deportation) the man who would dare to criticize the hero of the hour,——it was an organ of the Arya Samaj which stood up to rebuke Lala Lajpat Rai for his supposed intemperance in public speeches and political actions. But when the editor of that very newspaper learnt afterwards from Mr. Gokhla that Lajpat Rai was a *moderate* in his political aims and aspirations, and was further convinced that the said Lala was innocent even of the idea of rebellion, he unhesitatingly gave expression to his opinion even at the risk of offending those whom he would

never like to offend. Your correspondent, if he is really an Indian must know that I had serious differences on religious, doctrinal points with the small section of the Arya Samaj to which Lala Lajpat Rai belonged. Up till November 1906 he had been violently attacking the system in force in the Gurukula Academy, which is considered to be my pet institution. It cannot, therefore, be on light grounds that I have stood up for the man, when he had, in your words, simply become *non-est*. Sir, it was a sense of justice which impelled me and other Arya friends of mine to give a fearless expression of their opinions as regards the innocence of Lajpat Rai. The act might be considered injudicious at the present moment, and inexpedient for the sake of the Arya Samaj, but my religion has not taught me to sacrifice *duty* at the altar of *expediency*.

I have done with your correspondent. It is not for me to cast a doubt over his motives. The great Searcher of hearts alone knows with what motives he came forward with his "calm and measured indictment" against the Arya Samaj. I do not even ask his name now, and am content to leave him to his God and his conscience. But one thing I have to add. Sir, it is an awful responsibility which those people undertake who try to set the Government against the Arya Samaj. A society which is trying its level best to uproot some of the evils which are eating into vitals of the Indian society deserves better treatment at their hands. Is it a question of uprooting the evils of intemperance, of impurity, of child-marriage, of polygamy, of gambling, and a host of other vices,—why, it is the Arya Samajists whom you find in the foremost rank of workers in the field. Think of the thousands of homes which the Arya Samaj has saved from utter ruin by reforming the head of those families ! Think of hundreds of fond parents who are blessing the Arya Samaj for founding the Gurukula institution where 186 *Brahmacharis* (students) are, at this moment, being educated, away from the temptation of big towns and according to the strict discipline advocated by the sages of all climes and ages; think of their united heart-rending sighs if the movement of the Arya Samaj were to be crushed by the strong arm of the Government. The Government, with all rightminded persons deplore the want of true discipline in the public schools and colleges of India. It appears difficult to keep the youth of the country within proper disciplinary bounds. But what Government has, so far, failed to accomplish, the Arya Samaj appears to be in a fair way of accomplishing. Eminent educationists, like the Revd. Dr. Ewing, and

pious missionaries of the stamp of Dr. Pennell, on their visits to the Gurukula have acknowledged the superiority of the discipline maintained in that academy over the Government institutions. The Arya Samaj is thus doing Government's work, because good Government is impossible unless the subjects are men of strong moral character.

One word more and I have done. In your note of the 20th instant you say that "the attitude of the Arya Samaj is of no moment to the Government"—(the words were "of no great moment"—Ed., *Civil and Military Gazette*.)—While thanking you most sincerely for giving the Arya Samaj a patient and considerate hearing, through Professor Gokal Chandra and my self, [excuse me, if I dare to differ from you in this particular assertion of yours. I admit that the friendly or hostile attitude of a lakh out of thirty crores of its subjects is of no moment to the British Government, but when it comes to a question of moving its strong arm, the innocence or guilt of even a single individual is of great moment for the stability of a civilized Government.

And now allow me to conclude with a warning to the Government and its officials. The representatives (real and self-styled both) of all the communities inhabiting this vast country have a free access to you. Do not for a moment think that these men of worldly rank and wealth represent the real Arya Samaj who, on the slightest official frown, are ready to disown all connection with the work of that body. These ostensible leaders are the mere ornaments of the Samaj. The pulse of the Arya Samaj is not in their hands and they have no idea of its real aspirations. The pulse of the Arya samaj proper is in the hands of men who do not profess to be its leaders, but are content to be its humble servants. Let the Government and its officials encourage such men to approach them and to inform them of the real aims and objects of the society of which they are the faithful servants. You might ask me why such men (if there are any) have up till now kept themselves studiously away from the Government officials—why do they not, of themselves, come forward? Do you think, sir, that men of deep religious convictions, men who have bid adieu to wealth, position and worldly comfort for the sake of their *Dharma*, whose chief aim in life is to restore the pristine purity of the *Vedas* for whom the Vedic church takes the place of father, mother, family, brotherhood, and even country, do you think, Sir, that such men, living the life of self-imposed poverty, would care to take the

the risk of entering into competition with flatterers and sycophants. They ought to be encouraged if the Government, like a true parent, wants to keep itself in touch with its law-abiding, loving subjects.

My self-imposed task is finished. If in defending my beloved Church from false accusation, I have been unconsciously led into offending the religious susceptibilities of any society, I sincerely regret it. The ambition of the *Vedic* church being to bring the nations of the earth in one universal fold of common humanity, it is not for its votaries to invoke the arm of flesh for putting down mischievous religious doctrines. That peace and love might reign in this blessed land of our birth is my earnest prayer !

APPENDIX B.

(The following appeared in the Civil Military Gazette of Lahore Dated June 16/1907, to which the above is a reply—)

Lajpat Rai, the Arya Samaj and Political unrest.

Sir,—If any man have an ear, let him hear. In both the native and Anglo-Indian papers of the last few weeks I have noticed a remarkable change in the political position of the members of the Arya Samaj towards both Government and the personality of Lala Lajpat Rai. Men who favoured or allowed it to be believed that they favoured the gospel of ex-communication of out-siders (called foreigners, usurpers and strangers) in the Mathur Bharata, men whose principal work was apparently to criticise rightly or wrongly on every occasion the conduct of the Government and its officials through him alone they had won all this prominence after a long period of servitude, men who denounced (or countenanced others who denounced) every loyal and lawabiding class of British Indian subjects as mendicants, flatterers, sycophants and traitors etc,—these same men have now, after the memorale day of Lala Lajpat Rai's departation, suddenly claimed to be playing quite another rob. They declare that they themselves are loyal and law-abiding, that they disapprove of agitators who stir up ill-will against the Government or provoke disorder, that they have no concern with the recent excess of political fanatics and that they desire peace and amity.

I am not writing to codemu the views these men lately held or were believed to hold, nor am I going to question the sincerity of the changed views they now profess to hold. It is with a much graver object that I have taken up my pen. I am going to draw attention to presumed fount and source of their political inspirations. In particular I shall indicate those parts of their religious scriptures which seem to me to bear essentially upon the feelings of Arya Samajists in general towards " out-siders " and " foreigners " in India.

Take the passage of the Satyarth Prakash (English translation by Doctor Charinjeeva Bhardwaja, edition 1906); some of which run thus:—

1. (Page 180) A Kshatriya whose knowledge, culture and purity are as perfect as those of a Brahman should govern the country.

2. (Page 182) Proclaim that man with one voice your king who is just, impartial, well educated, cultured and friend of all. In this way you shall attain universal sovereignty. Be greater than all, manage the affairs of state.

3. (Page 182) The four chief offices — as Commander-in-chief of Forces, Head of the Civil Government, Minister of Justice, and the supreme head of all, the king should be held by those persons who are well versed in Vedas and Shastras.

4. (Page 182) Let no man transgress that law which has been passed by an assembly of ten men: this assembly must consist of members who are well versed in the four Vedas. They must belong to one of the three orders, *i.e.* Brahmcharya, Grihastha and Vanprasta.

5. (Page 186) Let no man transgress what has been detailed even by an assembly of three men, who are scholars of Rig-Ved, Yajur-Ved, and the Sham veda.

6. (Page 187) Let no man abide by the law laid down by men, who are altogether ignorant and destitute of the knowledge of the Vedas, for, whosoever obeys the laws propounded by ignorant fools falls into hundreds of kind of sins and vices, and therefore let not ignorant fools be ever made the members of the aforesaid three assemblies, political, educational and religious.

7 (Page 198) Having obtained a necessary material and augmented his power, let him put forth his strength like a lion to vanquish his foe, like a tiger let him steadily creep towards his enemy and catch him. But when a powerful enemy has come close by, let him run away from him like a hare and thus overtake him by stratagem.

8. Let him hide his vulnerable points from his enemy, just as a tortoise draws his limbs and keep them concealed from view.

9. (Page 211) Let him if occasion arise surround the enemy and detain him, harass his country and cut off his supply of grass, food etc.

10 (Page 56) He is an atheist, and slanderer of the Vedas, who disparages their teachings as well as the writings of true teachers

in conformity with the Vedas. He should be excluded from good society and even expelled out of the country.

This was the gospel of Swami Dayanand. This was the moral force which emboldened that apostle's spirit of liberty of thought and speech and impelled him to criticise fearlessly and mercilessly the religious systems of the Hindus, the Mohammadans, the Christians, the Jains, the Sikhs and a host of minor creeds prevailing in India, until he had sown hatred among the different nations who used to live before that time like brothers under the British banner.

After him sprang up many followers who under the protection of British rule set themselves to apply these scriptural behests with increasing vehemence to political movements.

Lala Lajpat Rai was well versed in the teaching advanced by Swami Dayanand and was always regarded as a foremost leader of the Aryan community. He had political ambitions of a magnitude that few would credit, but he misjudged the force of the agitation which he had contrived to stir among the Zamindars, and prematurely jumped like a lion, with the result that he had perforce to welcome a bore, as his defenders would now make him out to be. Lala Lajpat Rai, I repeat, was held to be a true Arya and a true follower of Swami Dayanand. He was admired as one who acted upon every word of the Swami's teachings. And as those teachings are of the sort I now indicate by quotations, he being passionate fell a victim to his uncontrolled zealotry.

And now I come in a single sentence to the object of this letter. A path which leads to destruction must be abandoned without hesitation. The path pointed by Swami Dayanand was proved a pit-fall. It must be quitted instantly. This is my most earnest exhortation to those of my fellow countrymen who have been so misguided as to embark on this peril-strewn course. The new professions of the Arya Samajists are not consistent with their old principles. It is for them to determine whether the professions or the principles are to be maintained. One of the two must certainly fall. And as for Government I would earnestly beseech them to consider whether they can continue to allow the public mind, and especially the school boy mind of successive academic generations, to be poisoned by teachings of the sort I have in this letter publicly held up to light. I have heard it argued in ignorance that at the worst the Arya Samaj is only another amni-

festation of the congress movement. This is I emphatically declare the gravest possible misconception. The congress is purely political, and whatever its faults or its virtues it appeals only to the reason (or what passes for reason). The Arya Samaj on the contrary on its own showing is purely religious and it makes its appeal to the strongest, the stormiest, the most barbaric and uncontrollable element of a man's soul-spiritual passion. It was this spiritual passion, as I have already said, that swept even the clever, calculating, level-headed, fore-seeing Lajpat Rai off his feet, that turned him from the comfortable ways of professional success at the bar and social eminence in Hindu civic life into the seething depths of political agitation. Will the Government allow this momentous warning to pass unheeded ?

An Indian.



Appendix C.

THE CASE OF INDRAJIT ARYA.

Indrajit is a subordinate ministerial officer in the Judge's Court at Shahjahanpur drawing Rs. 25 a month. He is an ardent follower of the Vedic Dharma and an active member of the Arya Samaj. The following correspondence will shew how Government officials misinterpret the orders of the Government where an Arya Samajist is concerned,

Although Indrajit made a noble stand in the beginning and tried to sustain it to the last, yet, unfortunately, in the end he succumbed to the temptation held out by the shortsighted Judge and joined his post. The case, however, reflects discredit on the British Raj and deserves the sympathetic notice of His Honor the Lieutenant Governor of the United Provinces.

COPY.

I.

Copy of application *for leave dated 1st March 1909,
of Indrajit Assistant Record Keeper (under Section 336)*

To,

The District Judge
Shahjahanpur.

Feeder of the poor ! may you be prosperous and happy.

Respected sir,

The applicant's testicle is swelling; which exceedingly troubles him and has brought on him much physical weakness. Though he tried hard to get cured of it, no improvement in his health has been effected. He, therefore, hopes that one year's leave will kindly be granted to him.

With boundless respects

Your humble servant

Indrajit Assistant Record
Keeper

Judge's Court
Shahjahanpur.

II.

Copy of order passed *by the District Judge of Shah-jahanpur on the application for leave, dated 1st March 1909, of Indrajit 1st Assistant Record Keeper Judge's Court Shahjahanpur.*

Leave is granted to the applicant. His attention however, is drawn to G. O. of 12th. December 1893. It has been brought to my notice that the applicant desires to take an active part during the period of his leave, in propagating the tenets of the Arya Samaj. Such conduct will be considered an infraction of the rules, laid down by the Government, in the above order, for the guidance of its officers and will be severely dealt with. This order will be translated into the Vernacular and the applicant's signature taken thereon in proof of his being informed.

(Sd) B. G. Dalal

Judge.

11—3—1909.

III.

Copy of Government order *of the 12th December 1903 alluded to in the Judge's order.*

The Local Government deems it expedient to state clearly for the information of all grades, the views held by the Government regarding the duty of its servants in connection with societies of all kinds. Government officials are not prohibited from joining any society which is not an unlawful society, but departmental notice will be taken of the conduct of officials who take part in advancing or organizing a society which sets one class of the community against another class or in propagating the tenets of such a society while Government disclaims any desire to enquire into or interfere with the private beliefs and opinion of its servants, it must insist that all officials whatever be their creed or religion, shall observe a strictly neutral and impartial attitude in the exercise of the official influence and shall not be taking an active part in societies of the character above described, forfeit the confidence of the public in their impartiality.

Cops of application dated 16th March, 1909, of *Indrajit*
Assistant Record Keeper, Judge's Court Shahjahanpur.

Feeder of the poor ! May you be prosperous and happy.

RESPECTED SIR,

The applicant having obtained leave on account of his sickness, came to the hospital, Fatehgarh, District Farakhabad, and is undergoing a treatment ; for this purpose only he secured leave. The applicant has been a Government servant for more than 20 years. At first he worked as a teacher for six years ; now for 17 years he has been successively an apprentice and a permanent servant in your Court. The honesty and ability with which he has done his duty will be apparent to you, if you will see the service-book in his possession and inquire orally from Mr. Munsarim. The applicant has been a member of the Arya Samaj for about 20 years too and has been serving it with pen and speeches. Three books written by him, too, have been registered by the Govt. and have been asked from him to be placed in the London Library. It is possible that he may or may not go to some place for change of climate and he may take a part in the Samajic affairs and may, consequently be put to some trouble owing to your orders.

He, therefore, humbly requests you to re-consider them. The Arya Samaj is not such a society as may fall under the definition given in the Government order dated 12th December 1893, for it is not a Committee that sets one class of men against another. It neither sets one party against another, nor does it desire any concern in political and administrative affairs. On the other hand, it is a body of good, civilized and educated men. Its aim is to propagate righteousness in the world and to exterminate dishonesty and other evils. The members of the Arya Samaj are commonly Govt. Servants, no objection has ever been raised against them. He, therefore, presents this application only to preserve himself from any possible loss and hopes that you will kindly inform him of your due orders thereon. With boundless respects for you,

I beg to remain

Your humble Servant

INDRAJIT,

Assistant Record-keeper Judge's Court,

16-3-1909.

SHAHJAHANPUR.

Copy of Order *Passed by Mr. B. J. Dalal District Judge on the application of Indrajit I Assistant Record Keeper Judge's Court Shahjahanpur (on leave).*

My Order won't be altered. To inform applicant.

(Sd.) B. J. DALAL,
Judge.

26-3-1909.

Copy of Application *dated 2nd April 1909, of Indrajit I Assistant Record Keeper Judge's Court Shahjahanpur.*

To

THE DISTRICT JUDGE,
Shahjahanpur.

Feeder of the poor! may you be prosperous and happy.

SIR,

Very respectfully I, the applicant, beg to say that I have not been able to understand the object of your orders. If you think that I under the pretence of sickness, want to secure leave for working in the Arya Samaj, I beg to say that I underwent an operation in the public hospital, Fatehgarh. The applicant can present himself before you after he has been relieved of his sickness and has regained his strength, even before his leave is over; and continuing a member of the Araya Samaj, he may work beyond the court time and in holidays too, as he previously did every now and then. If you mean that a Government servant can neither be a member of the Arya Samaj and nor can he work in it; in that case my conscience does not permit that I should give up my Dharma from greed and fear even if I forsake my Dharma, what respect can such a faithless renegade meet at the hand of the public and your noble self. I do not ever understand what I may give up, for I believe in one God, I do not cherish dishonesty, do not speak a lie, do not commit theft do not indulge in bribery, do not drink wine and do not meet and so on; in short I practise all the good things. On the contrary what am I to begin doing or what am I to confess before the public? Who are the other Govt. Servants that have been prevented from attending their Churches or Masjids or from performing their religious duties? whilst I am kept back. I am sorry; if you had investigated the matter secretly or

openly, you would have found out of what nature the public opinion towards me is, and how far general public is pleased or displeased with me, and how many others have put it to trouble by forcing out illegitimate advantages from it. It is irony of my own Fate that your mind has turned against me. All about me and the rest shines on Mr. Munsarim like the sun. I, therefore, once more beg to say that your high self should inform me of your object, after considering my application over again. My pay should kindly be handed over to Munshi Ramcharan Lal (Assistant Record-keeper in your office) in the same way as was previously done during my leaves. He, I hope, will give it to me.

With boundless respects

Your humble Servant,

INDRAJIT

Assistant Record Keeper,

Judge's Office Shahjahanpur.

(On leave)

The Public Hospital

Fatehgarh,

DIST. FARAKHABAD

2-4-09.

Copy of Order *passed by Mr. B. J. Dalal, District Judge Shahjahanpur, on the application dated 2-4-09. of Indrajit I Assistant Record Keeper, Judge's Court Shahjahanpur (on leave).*

My orders are clear. The applicant's pay shall be sent as desired by him.

(Sd) B. J. DALAL,

7-4-1909.

Copy of Application *dated 14th May 1909, of Indrajit I Assistant Record-Keeper Judge's Court Shahjahanpur.*

Feeder of the poor! may you be prosperous and happy.

SIR.

As the applicant has recovered from illness, he begs to say that if his obedient self can work as a Govt. Servant, continuing at the same time to be a member of the Arya Samaj and to work for the

latter as was previously usual with him, you may cut off his remaining leave and give him permission that he may resume his work in your office and perform it. Otherwise, by way of feeding the poor, this much permission should necessarily be given that he may go to legally put forth an appeal and obtain formally copies of his application and Court orders thereon I hope that a just officer like you will certainly consider my due request and will kindly issue appropriate orders.

With boundless respects, the applicant,

Your humble Servant,

INDRAJIT,

Dated 14th May 1909.

Assistant Record Keeper,

Judge's Court Shahjahanpur.

Copy of Order *passed by the District Judge of Shahjahanpur on,
the application, dated 14th May 1909, of Indrajit I
Assistant Record Keeper, Judge's Court Shah-
jahanpur (on leave).*

The applicant can rejoin if he intends to do so and can produce a medical certificate and can have copies of my order if he so desires. My orders are very clear and he must act in accordance there with,

(Sd.) B. J. DALAL,
Judge.

15-5-09.

Resignation of Indrajit.

Sir,

As I have tried my best that I might remain a Government servant while remaining a member of the Arya Samaj and working for it, yet as unfortunately, I am sorry that from every order of your honour it appeared that the applicant can in no case remain a Govt. servant therefore I am compelled to request respectfully that my resignation be accepted and a copy of the order together with that of my character roll be awarded.

Dated the 31st of May.

ORDER.

The applicant is very foolish. I have no objection to his being a member of the Samaj. *The objection would be to his active preaching such as would be likely to create a disturbance.* If the applicant desires to resign, I have no objection, but the reason given by him is not correct. Put up to-morrow after enquiry whether he really desires to resign.

The misunderstanding on which the applicant resigned has been removed by order of your honor. I hope that I may be pardoned and be allowed to join his work.

1st June 1909.

Indrajit.

COMPILER'S NOTE.

I will be really sorry if Mahashaya Indrajit gets into the black-book of the authorities on account of my giving publicity to his case but my excuse lies in the importance of his question for the right working of the Arya Samaj. Can a European Christian Commissioner of Division be prohibited from preaching the truths of Christianity in a Church simply because some foolish Mohammedans, Hindus and Jains may be likely to take offence at his exposition of the Christian religion? If a Viceroy can with propriety allow the use of Government property for the celebration of Christian denominational anniversaries, why should a poor clerk be denied the satisfaction of serving his own Dharma to the best of his understanding and abilities?

Appendix D.

Case of the Multan Cantonment Arya Samaj.

I

No. 697

Copy of resolution No. 10 *of the Proceedings of a monthly
Cantonment Committee held at Multan on the 28-11-1908.*

10 Read :— Application of Amar Nath, Secretary Arya Samaj, asking permission of exemption from the House and Conservancy Taxes for house No: 580 (Arya Samaj Mandir) in the Saddar Bazar.

Rejected.

Copy of the above forwarded *to Pandit Amar Nath Secretary
Arya Samaj with reference to his application of the
30-10-08 for information.*

C. J. CUMBERLEGE MAJOR,
Secretary Cantonment Committee.

30—11—1908.

II

Copy of an application *dated 6-4-09 from the Secretary
Arya Samaj Multan Cantonment to the Cantonment
Magistrate Multan Cantonment.*

I beg again to approach you and in doing so would, in the first instance, apologize for troubling you.

In the Copy of Resolution No. 10 of the proceedings of the Cantonment Committee held on 28-11-08, my application on behalf of the Arya Samajists for exemption of House and Conservancy tax was rejected. I would now most humbly ask for a reconsideration of the matter.

The Arya Samaj was previously located in House No. 1034 in Cantonment P. T. O. Bazar and through the kindness of the Committee we were pardoned the Conservancy tax and in as much as the property belonged to a land owner and was yielding an Income House tax was taken from the owner.

We, the Samajists, have since removed into House No. 581 and we have from the funds of the Samaj, purchased the property. For about a year after we had acquired it, the building was partly occupied by a Coach builder from whom rent was received and we considered that we should pay House and Conservancy tax. Recently we have removed the Coach builder from our premises and we have converted the property into a place of worship purely and therefore we do not derive any income from it and on this ground we hope the Committee will be pleased to exempt us from paying House Conservancy tax. I think we are right in saying that in case of the other places of worship, of other creeds and religions in Cantonments, no House and Conservancy tax are taken and we have definitely ascertained from our friends in Ferozpure and Nowshera, that the Arya Samajists places of worship situated within Cantonments are exempted in this respect and I mention this as a precedent for consideration of the Committee of this station.

III

No. 567.

FROM

MAJOR C. J. CUMBERLEGE,
Secretary Cantonment Committee,
 MULTAN.

AMARNATH

FOR

Secretary Arya Samaj,
 MULTAN Cantt.

Dated Multan 27th. April 1907.

Reference your application dated 6th instant re-exemption of House and Conservancy Taxes.

The Arya Samaj is not a purely religious institution and is not therefore under the same conditions as Churches Chapels Mousques or Temples, and cannot be exempted from taxation on the same grounds.

MAJOR C. J. CUMBERLEGE
Cant: Magistrate & Secy. Cant. Committee.

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OPINIONS.

Shriman Hansraj B.A. Principal D. A. V. College
Lahore writes :—

It is a well reasoned refutation of the view that the Arya Samaj is a political body. Unfortunately this view is being diligently propagated among officials by those whose interest it is to malign and injure the Arya Samaj. We must not, however, lose heart. History repeats itself more often than we imagine and the present is generally the repetition of the past. Calumnies were started against Christianity and Sikhism in former times and there is nothing strange if the Arya Samaj is vilified by its enemies. The belief that the Arya Samaj is a seditious body is either a wicked lie or a mad delusion.

Pdt. Vishnu Lal Sharma M.A. writes :—It is an excellent summary of our position, and I should feel surprised if it should not convince every body who reads it.

Pdt. Ghasi Ram M. A. L. L. B. writes :—It is a mine of information and bears evidence of deep research and vast study and deep thinking.
